

Guru Granth Sahib Speaks-4

Grace

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FOREWORD

This is the fourth book in the series GGSS (Guru Granth Sahib Speaks), the earlier three being *Death and After*, *Naam*, *Attributes of God (Hari-Gun)*. While writing the present book on *GRACE*, I experienced a great difficulty in proceeding further because of the scanty material available on the subject. But it was the Grace of the Lord and True Guru that the work has been completed with satisfaction. I hope that the Sikhs living abroad will make full use of the books of the Series, not only going through them themselves, but also encouraging their Children to be benefitted by this series. It is the wish of the author that our next generation should have the required knowledge about our Scripture i.e. Guru Granth Sahib. I am really happy that the Publishers have fully co-operated with me in bringing out the books of this series for the benefit of the Sikh Community at a good speed.

I am confident that the students of religion making a comparative study of the religions of the world will also be benefitted through this venture. I am seriously thinking of writing my next book *HUKM* in the context of the Sikh Religious Philosophy.

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THE CONCEPT OF GRACE IN VARIOUS RELIGIONS

Grace is an Anglo-French word. According to English Lexicon, among other meanings, the following connotations are given : 1. favour, 2. kindness, 3. the undeserved mercy of God, 4. a short prayer of thanks before or after a meal. (Chambers Concise Dictionary). The word 'Grace' thus has a religious significance. It conveys the activity of God. Though 'favour' and 'kindness' may be called human virtues, but 'Grace' is definitely a divine activity. The words *hesed* in Hebrew Scriptures and *charis* in Greek Scriptures convey the idea of 'Grace'. We find equivalent words in Taoism, Hinduism and Buddhism. In Bhagvad Gita, the word *Prasad* has been used for Grace and the Vedantist Ramanuja has called it *prapatti*. In modern Indian terminology, the words carrying the idea of Grace are *kripa*, *prasad*, *nadar*, *bakhsish*, *daiaa*, *mebar*, *bhana* etc. All these terms occur in Guru Granth Sahib, the Scripture of Sikhism. In Christian Theology, the subject of Grace has come under great discussion since the fourth century. The advent of Jesus Christ has remained the subject of Grace. Saint Paul believed that whereas the sin leads towards destruction, the Grace of God leads us towards eternal life in Christ. According to New Testament the Grace is conferred on man through faith. The Catholics characterise Grace as supernatural power, which was lost by men on the fall of Adam and Eve from heaven. In Old Testament, the Jewish Scripture two terms i.e. 'favour'

and 'loving kindness' are used for the concept of Grace. For Jews, Grace is the source of every blessing. Before and after meals, there are short prayers of thanksgiving, which are known as Grace at Meals, which are natural and characteristic in Judaism. The rabbis or Jewish priests considered it very wrong to take meals without thanksgiving.

We produce below the appropriate quotations regarding the Grace of God from the Scriptures, of some religions of the world :

I. JUDAISM : THE TEN COMMANDMENTS

And God spoke all these words, saying :

"I am the Lord your God who brought you out of the land of Egypt out of the house of bondage.

"You shall have no other gods before Me.

"You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

"You shall not bow down to them nor serve them. For I, the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generations of those who hate Me, but showing mercy to the thousands, to those who love Me and keep my commandments.

"You shall not take the name of the Lord your God in vain, for the Lord will hold him guiltless, who takes His name in vain.

"Remember the Sabbath day, to keep it holy.

Six days you shall labour and do all your work. but the seventh day is the Sabbath of the Lord your God. In it you shall do no work; you, nor your son nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

"Honour your father and your mother, that your days may be long upon the land which the Lord your God is giving you.

"You shall not commit adultery.

"You shall not steal.

"You shall not bear false witness against your neighbour.

"You shall not covet your neighbour's house; you shall not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbour's.

Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking, and when the people saw it, they trembled and stood afar off.

Then they said to Moses, "You speak with us and we will hear; but let not God speak with us, lest we die." And Moses said to the people, "Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin."

So the people stood afar off, but Moses drew near the thick darkness where God was.

Then the Lord said to Moses, "Thus you shall say to the children of Israel: 'You have seen that I have talked with you from heaven.

'You shall not make anything to be with Me—gods of silver or gods of gold you shall not make for yourselves.

'An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you.

'And if you make Me an altar of stone, you shall not build it of hewn stone, for if you use your tool on it, you have profaned it.

'Nor shall you go up the steps to My altar, that your nakedness may not be exposed on it'."

(*The Old Testament—Exodus 20:1-26*)

From King James' version of the HOLY BIBLE

II. CHRISTIANITY

(*The New Testament—MATTHEW 6:1-34*)

THE LORD'S PRAYER :

"Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

"Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

"But when you do a charitable deed, do not let your left hand know what your right hand is doing.

"That your charitable deed may be in secret and your Father who sees in secret will Himself reward you openly.

"And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

"But you, when you pray, go into your room and when you have shut your door, pray to your Father who is in the secret place, and your Father who sees in secret will reward you openly.

"And when you pray, do not use vain repetition as the heathen do. For they think that they will be heard for their many words.

"Therefore do not be like them. For your Father knows the things you have need of before you ask them.

"In this manner, therefore pray :

**Our Father in heaven,
Hallowed be Your name.
Your kingdom come.
Your will be done
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power
And the glory forever. Amen.**

"For if you forgive men their trespasses, your heavenly Father will also forgive you.

"But if you do not forgive men their trespasses, neither will your Father forgive our trespasses.

"Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure your faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.

"But you, when you fast, anoint your head and wash your face.

"So that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal.

"But lay up yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

"For where your treasure is there your heart will be also.

"The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.

"But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness !

"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

"Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing ?

"Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they ?

"Which of you by worrying can add one cubit to his stature ?

"So why do you worry about clothing ? Consider the lilies of the field, how they grow; they neither toil nor spin;

"And yet I say to you that even Solomon in all his glory was not arrayed like one of these.

"Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith.

"Therefore do not worry, saying 'What shall we eat ?' or 'What shall we drink ?' or 'What shall we wear ?'

"For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

"But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

"Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble."

(From King James' Version of the HOLY BIBLE)

III. HINDUISM

1. KENA UPANISHAD

(I)

Enquiry of the Student :

Who makes my mind think ?
 Who fills my body with vitality ?
 Who causes my tongue to speak ?
 Who is that invisible One who sees through my eyes,
 And who hears through my ears ?

Reply of the Teacher :

The Self is the ear of the ear,
 The eye of the eye, the mind of the mind,
 The word of words, and the life of life.
 Rising above the senses and the mind
 And renouncing separate existence,
 The wise realise the deathless Self.
 Him our eyes cannot see, nor words express;
 He cannot be grasped even by the mind.
 We do not know, we cannot understand,
 Because He is different from the known
 And he is different from the unknown.
 Thus have we heard from the illumined ones.
 That which makes the tongue speak but cannot be
 Spoken by the tongue, know that as the Self.
 This Self is not someone other than you.
 That which makes the mind think but cannot be
 Thought by the mind, that is the Self indeed.
 This Self is not someone other than you.

That which makes the eye see but cannot be
 Seen by the eye, that is the Self indeed.
 This Self is not someone other than you.
 That which makes the ear hear but cannot be
 Heard by the ear, that is the Self indeed
 This Self is not someone other than you.
 That which makes you draw breath but cannot be
 Drawn by your breath, that is the Self indeed.
 This Self is not someone other than you.

(II)

The Teacher says :

If you think, I know the Self, you know not.
 All you can see is his external form.
 Continue, therefore, your meditation.

The Student replies :

I do not think I know the Self,
 Nor can I say I know him more.

The Teacher says :

There is only one way to know the Self,
 And that is to realise Him yourself.
 The ignorant think the Self can be known by the
 intellect,
 But the illumined know he is beyond the duality of
 the knower and the known.
 The Self is realised in a higher state of consciousness.
 When you have broken through the wrong identification
 That you are the body, subject to birth and death.
 To be the Self is to go beyond death.
 Realise the Self, the shining goal of life !
 If you do not, there is only darkness.
 See the Self in all, and go beyond death.

(III)

Once upon a time the gods defeated the demons
 And though the victory was brought about through
 the power of Brahman,

The gods boasted, "Ours is the victory and ours the power and glory."

Brahman saw their foolish pride and appeared before them.

But they recognised him not.

They said to Agni, god of fire, "Find out who this mysterious being is."

"I will," promised Agni and approached the being.

"Who are you?" asked the mysterious one.

"I am Agni, god of fire, known to all."

"Are you powerful?"

"I can burn all on earth."

"Burn this:" and Brahman placed a straw in front.

The god of fire attacked the straw, but failed to burn it.

Then he ran back to the gods and confessed,

"I have failed to discover who this mysterious being is."

They said to Vayu, god of air, "Find out who this mysterious being is."

"I will," promised Vayu and approached the being.

"Who are you?" asked the mysterious one.

"I am Vayu, god of air, king of space."

"Are you powerful?"

"I can blow all away."

"Blow this away." Brahman placed a straw in front.

The god of air attacked the straw, but failed to move it.

Then he ran back to the gods and confessed,

"I have failed to discover who this mysterious being is."

They begged Indra, leader of gods, "Find out who this mysterious being is."

"I will," promised Indra and approached the being, who disappeared instantly.

In his place appeared the lovely goddess of wisdom, Uma, daughter of the Himalayas;

And Indra asked her, "Who was that being?"

(IV)

Uma replied, "That was Brahman, from whom comes all your power and glory."

The gods realised at last the Self is Brahman.

Agni, Vayu, Indra—these three excel among the gods
Because they realised Brahman.

The light of Brahman flashes in lightning;

The light of Brahman flashes in our eyes.

It is the power of Brahman makes the mind to think,
desire and will.

Therefore use this power to meditate on Brahman.

He is the inmost Self of everyone,

He alone is worthy of all our love.

Meditate upon Him in all.

Those who meditate upon Him are dear to all.

The Student asks :

Teach me more of this spiritual wisdom.

The Teacher says :

I shall share with you fully what I know.

Meditation, control of the senses and passions,

And selfless service of all are the body,

The scriptures are the limbs and truth is the heart of
this wisdom.

Those who realise Brahman shall conquer all evil

And attain the supreme state.

Truly they shall attain the supreme state !

OM shanti shanti shanti

2. BHAGVAD GITA (Eighteenth Chapter)

Arjuna said, "O Powerful one ! O The Master of senses and killer of Keshi demon ! I want to comprehend the purpose of Sannyas (renunciation)."

The Lord said, "Sannyas means giving up of the activities based on material desire, the wise men say so. Some of them declare that all kinds of fruitive activities should be given up, but some say that the acts of sacrifice, charity and penance should never be forsaken. O best of the Bharatas and Tiger among men, listen, the scriptures declare that Sannyas is of three kinds. They are not to be given up and must be performed. They bring purity even to the great souls. These activities should be performed without attachment or expectation of any kind. O, son of Pratha ! They should be performed as a matter of duty. That is my final opinion. Prescribed duties should never be forsaken. If someone leaves them because of illusion, such Sannyas may be said to be in the mode of ignorance. If anyone gives them up because of being troublesome or for fear of causing bodily discomfort, he may be said to have renounced in the mode of passion. Such action never leads to the elevation of renunciation. O Arjuna ! If anyone performs the duties and forsakes all material attachments, his Sannyas is said to be in the mode of goodness. The wise Sannyasi situated in the mode of goodness, who is neither hateful of inauspicious work nor attached to auspicious work, has actually no doubts about the work. It is, of course, impossible for the embodied Jiva to forsake all activities, but he who renounces the fruits of action is called one who has truly renounced. For one who is not renounced, the threefold fruits action—desirable, undesirable and mixed—accrue after death. But those, who have actually renounced, have no such result to suffer or enjoy. O Arjuna ! According to the Vedanta, there are five causes for the accomplishment of all action. The five factors of action are 1. place of action (body), 2. the performer, 3. various senses, 4. different kinds of endeavour and 5. the Supersoul. Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors. Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent

and cannot see things as they are. One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, does not kill. Nor is he bound by his action. Knowledge, the object of knowledge and the knower are the three factors that motivate action, the senses, the work and the doer are the three constituents of action. According to the three different modes of material nature, there are three kinds of knowledge, action and performer of action. The knowledge by which undivided spiritual nature is seen in all living entities, though they are divided into innumerable forms, you should understand to be in the mode of goodness. That knowledge by which one sees that in every different body there is a different type of living entity, you should understand to be in the mode of passion. And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness. That action which is regulated and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of goodness. But action performed with great effort by one seeking to gratify his desires, and enacted from a sense of false ego, is called action in the mode of passion. That action performed in illusion, in disregard of scriptural injunctions, and without concern for future bondage or for violence or distress caused to others is said to be in the mode of ignorance. One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness. The worker who is attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure and moved by joy and sorrow, is said to be in the mode of passion. He who is engaged in work against the injunctions of the scripture, who is materialistic, obstinate, cheating and expert in insulting others. And who is lazy,

always morose and procrastinating is said to be one in the mode of ignorance. O winner of wealth! listen, now I tell you in detail about different kinds of understanding and determination, according to the three modes of material nature. O son of Pratha! that understanding by which one knows what is to be done, or not to be done, what is to be feared or not to be feared, what is binding and is not binding, is in the mode of goodness. That understanding which cannot distinguish between religion and irreligion, between the action that should be done or not done, is in the mode of passion. The understanding which considers irreligion to be religion, under the spell of illusion and darkness, and strives always in the wrong direction, he is in the mode of ignorance. That determination, which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses is determination in the mode of goodness. But that determination by which one holds fast to fruitive results in religion, economic development and sense gratification is of the nature of passion. And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion—such unintelligent determination is in the mode of darkness.

O best of Bharatas! Now listen about the three kinds of happiness, by which the embodied soul enjoys and by which he sometimes comes to the end of all distress. That in the beginning may be just like poison, but at the end is just like nectar and which awakens one to self-realisation is said to be the happiness in the mode of goodness. That happiness which is derived from the contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be in the nature of passion. And that happiness which is blind to self-realisation, which is delusion from the beginning to the end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance. There is no being existing, either here or among the demigods in the higher planetary systems, which is freed

from these three modes born of material nature. O subduer of the enemies ! Brahmins, Kshatriyas, Vaishyas and Shudras are distinguished by the qualities born of their own natures in accordance with the material modes. Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the Brahmins work. Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the Kshatriyas. Farming, cow-protection and business are the natural work for the Vaishyas and for the Shudras there is labour and service to others. By following his qualities of work, every man can become perfect. Now listen, how this can be done. By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work. It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions. Every endeavour is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work born of his nature, O son of Kunti ! even if such work is full of fault. One who is self-controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction. Listen, I say to you, one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarise.

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from

false proprietorship, and peaceful—such a person is certainly elevated to the position of self-realisation. One who is thus transcendently situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed towards every living entity. In that state he attains pure devotional service unto Me. One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God. Though engaged in all kinds of activities, My pure devotee, under My protection, reaches the eternal and imperishable abode by My grace. In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me. If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, You will be lost. If you do not act according to My direction, and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare. Under illusion you are now declining to act according to My direction. But compelled by the work born of your own nature, you will act all the same, O son of Kunti !

The Supreme Lord is situated in everyone's heart, O Arjuna ! and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy. O scion of Bharata ! surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode. Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then you do what you wish to do. Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from me, for it is for your own benefit. Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus

you will come to me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto me. I shall deliver you from all sinful reactions. Do not fear. This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me. For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear. And I declare that he who studies this sacred conversation of ours worships Me by his intelligence, And one who listens with faith and without envy becomes free from sinful reactions and attains to the auspicious planets where the pious dwell. O son of Pratha, O conqueror of wealth, have you heard this with an attentive mind? And are your ignorance and illusions now dispelled?

Arjuna said : My dear Krishna ! O infallible one ! my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions.

Sanjaya said : Thus have I heard the conversation of two great souls, Krishna and Arjuna. And so wonderful is that message that my hair is standing on end. By the mercy of Vyasa, I have heard these most confidential talks directly from the master of all mysticism, Krishna, who was speaking personally to Arjuna. O King, as I repeatedly recall this wondrous and holy dialogue between Krishna and Arjuna, I take pleasure, being thrilled at every moment. O King, as I remember the wonderful form of Lord Krishna, I am struck with wonder more and more, and I rejoice again and again. Wherever there is Krishna, the master of all mystics and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

IV. SIKHISM

The translation of a few hymns are given below :

1. *Gracious, my Lord is Gracious,
Gracious is my Lord.
He blesses all the beings with His Bounties,
O man ! Why do you waver ? The Creator Himself will
protect you.
He, who has given you the birth, He will also provide
you with sustenance.
He, who has created the world, He takes care of you.
The True Creator is the Master of all hearts.
His Nature cannot be comprehended, He is Great and
Carefree,
O man ! Meditate upon Him till the last breath within
you.
O Lord ! You are Mighty, Ineffable and
Incomprehensible, the soul and body are Your
capital.
I attain bliss in Your Grace and Nanak ever prays
before You. (Tilang M. 5, p. 724)¹*
2. *The Gracious Lord is the Doer of everything,
That Gracious Lord is the Sustainer,
The Lord is Unknowable and Infinite,
The Lord Himself is Great and Innumerable.
I bow before that Supreme Lord who is the Master of
the earth.
The Lord pervades everywhere.
He is the Lord of the world, the life of the world and
the spouse of Lakshmi,
He is the destroyer of the fear. Meditate upon Him in
your heart.
He is the Lord of the senses and the Sustainer of the
world,
He is Perfect, Omnipresent and Giver of salvation.
O Lord ! You are the only Gracious One,*

*You are the religious Instructor, Guru and Prophet.
You are the Master and Justiciar of hearts and much
holier than the Scriptures.*

*You are man-lion, the Gracious Lord,
You are the All-Pervading Lord and support of every
one.*

*O Lord ! You abide at all the places,
Your wonderful Play cannot be comprehended.
O the Doer Lord ! Shower Your Grace and Kindness
on all.*

*O the Creator Lord ! Bless me with Your Meditation,
Saith Nanak, the Guru has rid me of all illusions,
There is only One Lord of all.*

(Ramkali M. 5, pp. 896-97)²

3. *O Lord ! Over whose head You are there, how can he
suffer any pain ?*

*One who is intoxicated with the wine of wealth and
does not think of death, how can he utter Your
Praises ?*

*O my Sovereign Lord ! You are for Your saints and
the saints belong to You,
Your devotee has nothing to fear and the Yama does
not come near him,*

*O Lord ! Those who are imbued with Your Love, they
have no suffering of birth and death,
The True Guru has given me this consolation that
none can erase Your Grace,*

*Those who remember the Name they obtain the fruit
of bliss and meditate on You all the time,
They chastise the five villains on getting Your shelter
and support,*

*I have no knowledge, no credit of meditation and
deeds and am ignorant of Your Greatness,
My True Guru is the greatest of all, saith Nanak, who
has saved my honour in this dark age.*

(Suhi M. 5, pp. 749-50)³

4. *O my Lord-God ! Ferry me across, Ferry me across,
I do not know how to swim, O my Lord ! my Father !
Give me Your arm,
One can become a god from man in a moment, the
True Guru has given me such understanding,
Though born of a man, I have conquered heaven, I
have obtained such a remedy.
Wherever You have placed Dhru and Narad, place me
there, O Lord !
With the support of Your Name, many have been
saved. This is the personal view of Nama.*

(Gond Namdev, pp. 873-74)⁴

Like Judaism and Christianity, Sikhism also believes in Grace at meals :

5. *Nanak says, the corn is ground, baked and lubricated,
and then the bread is laid before oneself,
But without the True Guru he sits and watches untill
the prayer is recited.* (Var Maru Dakhne M. 5, p. 1096)⁵
6. *Nanak says, the breads are baked and put in a platter,
Those who have propitiated their Guru, let them eat
to their fill.* (Var Maru Dakhne M. 5, p. 1096)⁶
7. *There should be thanksgiving for Him, whose gifts we
eat,
We cannot command Him, we can only Pray before
the Lord.* (Var Asa M. 1, p. 474)⁷

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 ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਵਡਾ ਵੇਪਰਵਾਰੁ ॥
 ਕਰਿ ਬੰਦੇ ਤੂੰ ਬੰਦਗੀ ਜਿਚਰੁ ਘਟ ਮਹਿ ਸਾਹੁ ॥
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 ਰਹਮ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ਸਦਾ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥

(ਤਿਲੰਗ ਮ: ੫, ਪੰਨਾ 724)

2. ਕਾਰਨ ਕਰਨ ਕਰੀਮ ॥ ਸਰਬ ਪ੍ਰਤਿਪਾਲ ਰਹੀਮ ॥
 ਅਲਹੁ ਅਲਖੁ ਅਪਾਰੁ ॥ ਖੁਦਿ ਖੁਦਾਇ ਵਡ ਬੇਸੁਮਾਰੁ ॥
 ਉਂ ਨਮੋ ਭਗਵੰਤ ਗੁਸਾਈ ॥ ਖਾਲਕੁ ਰਵਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ॥
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 ਰਿਖੀਕੇਸ ਗੋਪਾਲ ਗੁੰਵਿੰਦ ॥ ਪੂਰਨ ਸਰਬਤ੍ ਮੁਕੰਦ ॥
 ਮਿਹਰਵਾਨ ਮਉਲਾ ਤੂਹੀ ਏਕ ॥ ਪੀਰ ਪੈਕਾਬਰ ਸੇਖ ॥
 ਦਿਲਾ ਕਾ ਮਾਲਕੁ ਕਰੇ ਹਾਕੁ ॥ ਕੁਰਾਨ ਕਤੋਬ ਤੇ ਪਾਕੁ ॥
 ਨਾਰਾਇਣ ਨਰਹਰ ਦਇਆਲ ॥ ਰਮਤ ਰਾਮ ਘਟ ਘਟ ਆਧਾਰ ॥
 ਬਾਸੁਦੇਵ ਬਸਤ ਸਭ ਠਾਇ ॥ ਲੀਲਾ ਕਿਛੁ ਲਖੀ ਨ ਜਾਇ ॥
 ਮਿਹਰ ਦਇਆ ਕਰਿ ਕਰਨੈਹਾਰ ॥ ਭਗਤਿ ਬੰਦਗੀ ਦੇਹਿ ਸਿਰਜਣਹਾਰ ॥
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭਰਮ ॥ ਏਕੋ ਅਲਹੁ ਪਾਰਬ੍ਰਹਮ ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨੇ 896-97)

3. ਜਿਸ ਕੇ ਸਿਰ ਉਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੋ ਦੁਖੁ ਕੈਸਾ ਪਾਵੈ ॥
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(ਸੂਰੀ ਮ: ੫, ਪੰਨੇ 749-50)

4. ਮੋ ਕਉ ਤਾਰਿ ਲੇ ਰਾਮਾ ਤਾਰਿ ਲੇ ॥
 ਮੈ ਅਜਾਨੁ ਜਨੁ ਤਰਿਬੇ ਨ ਜਾਨਉ ਬਾਪ ਬੀਨੁਲਾ ਬਾਹ ਦੇ ॥
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 ਤੇਰੇ ਨਾਮ ਅਵਿਲੰਬਿ ਬਹੁਤੁ ਜਨ ਉਧਰੇ ਨਾਮੇ ਕੀ ਨਿਜ ਮਤਿ ਏਹੁ ॥

(ਗੋਡ ਨਾਮਦੇਵ, ਪੰਨੇ 873-74)

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(ਵਾਰ ਮਾਰੂ ਡਖਣੇ ਮ: ੫, ਪੰਨਾ 1096)

6. ਨਾਨਕ ਭੁਸਰੀਆ ਪਕਾਈਆ ਪਾਈਆ ਥਾਲੈ ਮਾਹਿ ॥

ਜਿਨੀ ਗੁਰੂ ਮਨਾਇਆ ਰਜਿ ਰਜਿ ਸੇਈ ਖਾਹਿ ॥

(ਵਾਰ ਮਾਰੂ ਡਖਣੇ ਮ: ੫, ਪੰਨਾ 1096)

7. ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥

ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 474)

GRACE OF GOD

The Grace of God is responsible for bringing us into this world. He brings together the couple, the man and woman. The semen of man mingles with the blood of woman in the womb of the mother, where the process of the growth of the embryo begins, when the Lord-God puts the soul or the life-force into it. It takes about nine months for the maturity of the body of the child, after which the child is born. When in the fire of the womb, it was not only in utter darkness, but also suspended in reverse position. Its feet were upwards and the head downwards and is said to be praying to the Lord for its early release. By the Grace of the Lord it comes out breathing with properly formed limbs of the body. (Var Jaisri M. 5, p. 706).¹ It was given the hands to work, the feet to walk, the ears to hear, eyes to see and the tongue to taste and speak. This was all the result of God's Grace. (Gauri Sukhmani M. 5, p. 267).² But when one is born and bred, it forgets its duty of thanksgiving to the Lord and comes under the impact of *maya* and totally forgets the real discipline, which it has to follow. The hands were given for honest work, but it goes to steal the wealth of others. The feet were given to go to Sadh Sangat, but it moves for vicious acts. With ears it had to listen to the Praises of the Lord, but it takes interest in the calumny of others. It had to see everyone as a friend, but it looks towards the women of others with evil intention. With its tongue, it had to speak only truth, but it indulged in bad tastes. (Gauri Sukhmani M. 5, pp. 268-69).³ According to Guru Nanak Dev, God is not pleased with the play of music, harmonious chants and

the study of Vedas; He is not pleased with the concentration on knowledge and Yoga; He is not pleased with continuous grieving; He is not pleased with beauty, wealth and enjoyments; He is not pleased with wandering naked; He is not pleased with donations and virtues; He is not pleased by sitting in the open in extreme cold; He is not pleased with warriors being killed fighting in the war; He is not pleased with those being reduced to dust; the account is recorded on account of the inclination of mind; The Lord is pleased on remembering His True Name. (Var Sarang M. 4, Salok M. 1, p. 1237).⁴ The man who has taken birth in this world should ever remember the Lord for His Beneficence. Besides his duties towards his family and society, his basic duty is to remain grateful to the Lord for His munificence. One should never forget Him for His various 'Bounties' as recorded by Guru Arjan Dev in the sixth canto of 'Sukhmani' :

1. *By whose Grace, you are served with dainty dishes, You should keep that Lord in your mind.*⁵
2. *By whose Grace, your body is clad in fragrant garments, You can attain the Supreme state and salvation.*⁶
3. *By whose Grace, you abide with comforts in your mansion, you should always remember Him in your mind.*⁷
4. *By whose Grace, you live with your family comfortably, you should remember Him with your tongue at all times.*⁸
5. *By whose Grace, you enjoy with love various relishes, you should always remember Him, who is worthy of remembrance.*⁹
6. *By whose Grace, you keep wearing fine silken garments, why should you forsake Him and show affection to any other ?*¹⁰
7. *By whose Grace, you lie and sleep comfortably in your bed, O mind ! You should always sing His Praises.*¹¹
8. *By whose Grace, everyone comes to honour you, you should eulogise Him with your tongue and mouth.*¹²

9. *By whose Grace, your obligation for moral code is fulfilled, O mind ! Ever remember only the Transcendent Lord.*¹³
10. *By whose Grace, you have a healthy golden body, you must fall in love with that Beloved Lord.*¹⁴
11. *By whose Grace, your secrets are not disclosed, O mind ! You will attain bliss by uttering the Praises of the Lord.*¹⁵
12. *By whose Grace, all your blemishes remain covered, O mind ! Go under the refuge of that Master-Lord.*¹⁶
13. *By whose Grace, nobody equals your eminence, O mind ! Remember that Great Lord with every breath.*¹⁷
14. *By whose Grace, you have obtained the unobtainable body, you should, therefore, devote yourself to Him, saith Nanak.*¹⁸
15. *By whose Grace, you wear the precious ornaments, O mind ! Why should you remain idle in remembering Him.*¹⁹
16. *By whose Grace, You ride on the horses and elephants, O mind ! Never forget that Gracious Lord.*²⁰
17. *By whose Grace, You have orchards, lands and wealth, keep that Lord strung up in your mind.*²¹
18. *By whose Grace, You are able to bestow charity and alms on needy, O mind ! Ever concentrate your mind on Him.*²²
19. *By whose Grace, you are able to perform ceremonies, ever remember that Lord with every breath.*²³
20. *By whose Grace, you have obtained the elegant form, ever remember that unique and unparalleled Lord.*²⁴
21. *By whose Grace, you have been given a superb caste, ever remember the Lord day and night.*²⁵
22. *By whose Grace, you have been able to keep your honour, Nanak utters Your Praises by the Grace of the Guru.*²⁶
23. *By whose Grace, your ears listen to the musical tunes.*²⁷
24. *By whose Grace, your eyes see the wonderful things and scenes.*²⁸
25. *By whose Grace, your tongue utters sweet words.*²⁹

26. *By whose Grace, you live with peace and comfort.*³⁰
27. *By whose Grace, your hands and other limbs move.*³¹
28. *By whose Grace, you prosper and flourish nicely.*³²
29. *By whose Grace, you are enabled to attain highest position.*³³
30. *By whose Grace, You merge in the steady and blissful state, why should you forsake such a Lord and attach yourself with another? Awaken your mind by the Grace of the Guru, saith Nanak.*³⁴
31. *By whose Grace, you are renowned in the world, you should never forget that Lord from your mind.*³⁵
32. *By whose Grace, your magnificence has spread all around, O foolish mind! You should remember Him.*³⁶
33. *By whose Grace, all your errands are fulfilled, O mind! You should always consider yourself in His Presence.*³⁷
34. *By whose Grace, you are able to obtain Truth, O my mind! You should merge yourself within Him.*³⁸
35. *By whose Grace, all are ultimately redeemed, Nanak remembers the Name of that Lord.*³⁹

The Great Donor-Lord continues to bestow His Gifts, even if the receivers get tired. (Japu, p. 2).⁴⁰ There is only one Giver, Who Gives to everyone. By Giving no shortage occurs in His innumerable Stores. The Giver is eternal. Why the foolish mind has forgotten Him? (Gauri Bawan Akhri M. 5, p. 257)⁴¹

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(ਵਾਰ ਜੈਤਸਰੀ ਮ: ੫, ਪੰਨਾ 706)

2. ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇੜੁ ਰਸਨਾ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 267)
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GRACE OF TRUE GURU

The True Guru (briefly written as 'Guru') has been defined as the one, who comprehends the True Purusha i.e. Lord-God. It is only in his company, the Sikh attains final beauty by singing the Praises of Lord. (Gauri Sukhmani M. 5, p. 286)¹. The Sikh religion is based on the Guru-Sikh relations. Guru Nanak Dev has said :

*I am a sacrifice to the True Guru, on meeting whom,
I have remembered the Lord,
Who instructed me and gave me the antidote of
knowledge and with these knowledgeable eyes, I
have scanned the whole world,
Those, who have forsaken the Lord and have attached
themselves with some other, such traders have been
drowned,
The True Guru is a ship, only a rare one has thought
about it,
The True Guru through his Grace has enabled me to
cross the world-ocean.* (Var Asa M. 1, p. 470)²

The fourth and fifth Gurus have described at length the position of the True Guru in their hymns. According to the fourth Guru, Guru Ramdas 'the True Guru is the Gracious Donor, who is ever Merciful, he is uninimical from within, who sees the Lord everywhere. Those, who become inimical towards him, none of them can stand against him for long. The True Guru has the welfare of everyone in his heart, who can then be harmful towards him? Whatever one desires to receive from him, he obtains the same. The Lord knows everything, from whom nothing remains hidden. The True

Guru is the field of Piety and whatever one sows in it, he is rewarded likewise. The Sikhs of the Guru sow ambrosia in it, they obtain the Lord as ambrosia, their faces are bright in both the worlds and are honoured with robes in the Lord's Court. (Var Gauri M. 4, p. 302).³ The True Guru is the Unapproachable Purusha, who keeps the Lord in his heart. Since the Creator is on the side of the True Guru, no one can ever reach upto him. The sword and the armour of the True Guru is the Lord's Devotion, with which he has struck and dispelled the thorn-like Yama. The Protector of the True Guru is God Himself and for his sake, He has saved many. If anyone thinks ill of the True Guru, the Creator-Lord thrashed him. This is the matter of the True Court of the Lord, Nanak has considered about the future. (Var Gauri M. 4, p. 312).⁴ If any slanderer of the True Guru comes under his refuge, the True Guru forgives his sins and allow him to join the holy congregation. Just as when it rains, the water of streets, brooks and ponds flows down to the river Ganges, where it becomes pure and holy, this is the compliment of the True Guru, who is without enmity and on meeting whom all the thirst and hunger is removed and the peace prevails very quickly. Look at this wonder of the True Sovereign Lord, that whosoever has faith in the True Guru, is loved by all. (Var Bilawal M. 4, pp. 854-55).⁵

Some quotations from the hymns of Guru Arjan Dev, expressing his extreme love and respect for the True Guru are produced below :

1. *Guru is Powerful and Boundless, He comes into our sight by great fortune. The Guru is unknowable and Pure, none equals the Guru. The Guru is the doer and maker and through him one attains the true glory. There is nothing outside the Guru, whatever the Guru wants, happens. The Guru is the holy shrine, he is the Elysian tree, he is the fulfiller of desires. Guru is the donor, he gives the Name of the Lord and the whole world is*

redeemed. The Guru is Mighty and the Lord Himself. He is the High one, Unapproachable and Limitless. The Praise of the Guru is Inaccessible, what should the narrator narrate ?

(Sri Raga M. 5, p. 52)⁶

2. *Whatever I had heard about the True Guru, I have found him the same. He unites with the Lord the separated ones. He is the Mediator of Lord's Court. He fixes firmly in the heart, the mantra of the Name of the Lord and removes the ailment of ego. The True Guru has been caused to meet those, saith Nanak, who had been destined from the very beginning.*

(Var Ramkali M. 5, p. 957)⁷

3. *My True Guru is ever Gracious, who has protected a lowly one like me. He has dispelled the malady giving me the Supreme Bliss and put in my mouth the ambrosial Name of the Lord. He has repelled many sins of mine and cutting my bondage freed me. Catching me by the arm, he has taken me out of the most terrible blind well.*

(Asa M. 5, p. 383)⁸

4. *O my mind ! Repeat the words 'Guru, Guru'. There is none else for my support than the Guru. I recline all the time on the prop of the Guru, whose gift nobody can efface. Consider the Guru and God as one. I accept whatever he wills. He, whose mind is attached with the feet of the Guru, all his troubles and apprehensions vanish away. One gets honour by serving the Guru. I am ever a sacrifice to the Guru. I am highly pleased to have a sight of the Guru. The intense effort of the servitor of the Guru is fully rewarded. No trouble comes to the servitor of the Guru. This servitor of the Guru gets renown in all the ten directions. The Praise of the Guru cannot be narrated. The Transcendent Lord is merged in the Guru. He, who is completely fortunate, saith Nanak, his mind clings to the feet of the Guru.*

(Gaund M. 5, p. 864)⁹

5. *Concentrate on the Guru's image in your mind and have full faith on the Word of the Guru as the mantra, adopt*

the Guru's feet in your heart and make your obeisance always to the Guru as the Transcendent Lord. None should fall in illusions in the world. Undoubtedly, no one will be able to cross the world-ocean without the Guru. He who has strayed, the Guru has shown him the Path. Forsaking all others, he has to absorb himself in the devotion of the Lord. The Guru wiped out his fear of birth and death. This is the Limitless greatness of the Perfect Guru. By the Guru's grace, the inverted lotus of the heart has blossomed and there has dawned light in the darkness. I have known through the Guru the Lord, who has created me and by the Grace of the Guru my foolish mind has propitiated. The Guru is the doer and worthy of doing and the Guru like God is ever there and ever shall be. The Lord has made me comprehend this, saith Nanak, O brother ! No one can attain salvation without the Guru.

(Gaund M. 5, p. 864)¹⁰

6. *With the Guru's Word, I attained the Supreme spiritual state, the Perfect Guru has maintained my honour; with the Guru's Word, I remembered the Name of the Lord; by the Guru's grace, I have attained the real position; on listening to the Guru's Word, my tongue repeated that, by the Guru's grace my utterance became ambrosial; with the Guru's Word my ego was effaced, by the Guru's grace I have attained great glory. With the Guru's Word, my illusion has been effaced; with the Guru's Word, I have seen the Lord everywhere. With the Guru's Word, I have attained both worldly and spiritual grandeur. In the company of the Guru, all the people have ferried across the world-ocean. With the Guru's Word, all my errands have been fulfilled. With the Guru's Word, I have obtained all the nine treasures. Those who have reposed their confidence in the Guru, their noose of Yama has been cut down. With the Guru's Word, my fortune has awakened, I have met the Guru as Transcendent Lord, saith Nanak."*
- (Gauri M. 5, p. 239)¹¹

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 ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨਾ ਮਿਲਾਇਆ ਜਿਨਾ ਧੁਰੇ ਪਇਆ ਸੰਜੋਗੁ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ 957)

8. ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਦਇਆਲਾ ਮੋਹਿ ਦੀਨ ਕਉ ਰਾਖਿ ਲੀਆ ॥
 ਕਾਟਿਆ ਰੋਗੁ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਨਾਮੁ ਦੀਆ ॥
 ਅਨਿਕ ਪਾਪ ਮੇਰੇ ਪਰਹਰਿਆ ਬੰਧਨ ਕਾਟੇ ਮੁਕਤ ਭਏ ॥
 ਅੰਧ ਰੂਪ ਮਹਾ ਘੋਰ ਤੇ ਬਾਹ ਪਕਰਿ ਗੁਰਿ ਕਾਢਿ ਲੀਏ ॥

(ਆਸਾ ਮ: ੫, ਪੰਨਾ 383)

9. ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਕਰਿ ਮਨ ਮੋਰ ॥ ਗੁਰੁ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰ ॥
 ਗੁਰੁ ਕੀ ਟੇਕ ਰਹਹੁ ਦਿਨੁ ਰਾਤਿ ॥ ਜਾ ਕੀ ਕੋਇ ਨ ਮੋਟੈ ਦਾਤਿ ॥
 ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥
 ਗੁਰੁ ਚਰਣੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗੈ ॥ ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੈ ॥
 ਗੁਰੁ ਕੀ ਸੇਵਾ ਪਾਏ ਮਾਨੁ ॥ ਗੁਰੁ ਉਪਰਿ ਸਦਾ ਕੁਰਬਾਨੁ ॥
 ਗੁਰੁ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥ ਗੁਰੁ ਕੇ ਸੇਵਕ ਕੀ ਪੂਰਨ ਘਾਲ ॥
 ਗੁਰੁ ਕੇ ਸੇਵਕ ਕਉ ਦੁਖੁ ਨ ਬਿਆਪੈ ॥ ਗੁਰੁ ਕਾ ਸੇਵਕੁ ਦਹ ਦਿਸਿ ਜਾਪੈ ॥
 ਗੁਰੁ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਇ ॥ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਰਹਿਆ ਸਮਾਇ ॥
 ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰੇ ਭਾਗ ॥ ਗੁਰੁ ਚਰਣੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ ॥

(ਗੋਂਡ ਮ: ੫, ਪੰਨਾ 864)

10. ਗੁਰੁ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥ ਗੁਰੁ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥
 ਗੁਰੁ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥
 ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥ ਗੁਰੁ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ ॥
 ਭੁਲੇ ਕਉ ਗੁਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥ ਅਵਰ ਤਿਆਗਿ ਹਰਿ ਭਗਤੀ ਲਾਇਆ ॥
 ਜਨਮ ਮਰਨ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥ ਗੁਰੁ ਪੂਰੇ ਕੀ ਬੇਅੰਤ ਵਡਾਈ ॥
 ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਊਰਧ ਕਮਲ ਬਿਗਾਸ ॥ ਅੰਧਕਾਰ ਮਹਿ ਭਇਆ ਪ੍ਰਗਾਸ ॥
 ਜਿਨਿ ਕੀਆ ਸੋ ਗੁਰੁ ਤੇ ਜਾਨਿਆ ॥ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਮੁਗਧ ਮਨੁ ਮਾਨਿਆ ॥
 ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣੈ ਜੋਗੁ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਹੈ ਭੀ ਹੋਗੁ ॥
 ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਇਹੈ ਜਨਾਈ ॥ ਬਿਨੁ ਗੁਰੁ ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ ॥

(ਗੋਂਡ ਮ: ੫, ਪੰਨਾ 864)

11. ਗੁਰ ਕੈ ਬਚਨਿ ਮੋਹਿ ਪਰਮ ਗਤਿ ਪਾਈ ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਪੈਜ ਰਖਾਈ ॥
 ਗੁਰ ਕੈ ਬਚਨਿ ਧਿਆਇਓ ਮੋਹਿ ਨਾਉ ॥ ਗੁਰ ਪਰਸਾਦਿ ਮੋਹਿ ਮਿਲਿਆ ਬਾਉ ॥
 ਗੁਰ ਕੈ ਬਚਨਿ ਸੁਣਿ ਰਸਨ ਵਖਾਣੀ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਅੰਮ੍ਰਿਤ ਮੇਰੀ ਬਾਣੀ ॥
 ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਆਪੁ ॥ ਗੁਰ ਕੀ ਦਇਆ ਤੇ ਮੇਰਾ ਵਡ ਪਰਤਾਪੁ ॥
 ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਭਰਮੁ ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਪੇਖਿਓ ਸਭੁ ਬ੍ਰਹਮੁ ॥
 ਗੁਰ ਕੈ ਬਚਨਿ ਕੀਨੋ ਰਾਜੁ ਜੋਗੁ ॥ ਗੁਰ ਕੈ ਸੰਗਿ ਤਰਿਆ ਸਭੁ ਲੋਗੁ ॥
 ਗੁਰ ਕੈ ਬਚਨਿ ਮੇਰੇ ਕਾਰਜ ਸਿਧਿ ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਪਾਇਆ ਨਾਉ ਨਿਧਿ ॥
 ਜਿਨਿ ਜਿਨਿ ਕੀਨੀ ਮੇਰੇ ਗੁਰ ਕੀ ਆਸਾ ॥ ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥
 ਗੁਰ ਕੈ ਬਚਨਿ ਜਾਗਿਆ ਮੇਰਾ ਕਰਮੁ ॥ ਨਾਨਕ ਗੁਰੁ ਭੋਟਿਆ ਪਾਰਬ੍ਰਹਮੁ ॥

(ਗਉੜੀ ਮ: ੫, ਪੰਨਾ 239)

KARMA AND GRACE

The Grace of the Lord begins with our movement on the right path. It is only the Lord, who being Graceful and Kind focusses his special attention on us, otherwise everyone created by Him is always within His Sight. The human birth has only been attained by the grace of the Guru and the Lord and is surely to be wasted, if proper care is not taken in due time. A hymn of Kabir guides us in this connection :

*It was through the Guru's service, the whole-hearted
devotion to the Lord was performed,
Then alone the human body was obtained,
Even the gods long for this body,
Therefore then you should think only of remembering
and serving the Lord.*

*Remember the Lord and never forget Him.
This only is the advantage of human birth.
So long as you have no ailment,
So long as Death has not seized this body,
So long as the speech has not been made powerless,
O mind ! Remember ever the Lord like cuckoo
yearning for rain-drops.*

*O brother ! If not now, then when will you remember
Him ?*

*When the death comes, you will not be able to
remember Him.*

*Whatever you do now, that will be superb for you.
Otherwise you will repent and not ferried across.
He is the real servant, who is absorbed by the Lord
for His Service,*

*Only he attains the Pure Lord.
 On meeting the Guru, his spiritual power is awakened.
 He moves no more on the path of transmigration.
 This is only your opportune time,
 You must look into your heart and reflect on it.
 It is for you to win or lose, saith Kabir,
 In many ways, I have cautioned you aloud again
 and again.* (Bhairo Kabir, p. 1159)¹

Kabir has very clearly brought out in this hymn that the present human birth is the most opportune time to act for further Grace of the Lord. One has to continue his services to the Guru and under his instructions he has to follow the discipline for further Grace. Guru Nanak Dev has said :

*The human birth is attained through the performance
 of karmas, but the opening to salvation is obtained by
 the Grace of the Lord.* (Japu, p. 2)²

But the Grace comes, when the Guru's discipline is followed alongwith the special attention of the Lord. His Gracious Sight is essential. According to Guru Nanak Dev, "On listening to the talk about the heavens, the persons of low status begin to imitate, but the attainment is only through the Gracious Sight of the Lord. Those who are false, they only prate." (Japu, p. 7).³ He says again, "The furnace be of continence, the goldsmith of forbearance, the anvil of intellect, the hammer of knowledge, the bellows of God's Fear, the fire of austerities, the pot of God's Love, wherein the ambrosia is filtered. In the true mint, the Word is forged. Those who work and are blessed with the Gracious Glance of the Lord, they become full of happiness and bliss, saith Nanak." (Japu, p. 8).⁴ Those, who do not come under His Gracious Glance, Guru Nanak Dev writes about them : "If one continues to live for four ages and even ten times that span, if he becomes renowned in all the nine regions and everyone follows him, if on becoming famous, he is praised by the whole world, but if the Graceful Sight of the Lord

does not fall upon him, he is not received with respect anywhere, he is then considered as the lowest of the low and the sinners cast blames upon him." (Japu, p. 2).⁵

The real Karma, which results in our unity with the Lord, is the remembrance of His Name. Those who forget the Name and perform other Karmas without the remembrance of the Lord, just waste away their precious lives. Guru Nanak Dev says : "The more one writes and reads, the more he boils; the more one wanders on the pilgrim stations, the more he talks; the more one puts on the religious garbs, the more discomforts he experiences in his body. O my soul ! Bear the results of your own Karmas; one who does not eat the corn, he loses his relish; one who is absorbed in duality, he suffers greatly; one who does not wear clothes, he is in agony all the time; the one who remains silent, grievously harms himself, how the sleeping one can awake without the Guru ? One, who remains bare-footed, gets the fruit of his actions; one who eats bad food and throws ashes upon his head, that foolish and blind person loses his respect; no place is gained without the Name of the Lord; one who lives in the wilderness and wanders in cemeteries and cremation-grounds, that blind person has no comprehension, therefore he repents; he who meets the True Guru, he obtains peace, he enshrines the Name of the Lord in his mind. On whom the Lord casts his Gracious Glances, he realises Him, he becomes free from hope and fear and burns his ego with the Name of the Lord." (Var Asa M. 1, pp. 467-68).⁶

Guru Nanak Dev addresses the Brahmin like this : "O Pundit ! you are the performer of Karmas; the Karma, which brings peace and bliss, you should reflect on it, because that is the essence for the soul. The Shastras and the Vedas, O Brother ! only talk about the worldly Karmas; with such hypocrisy, the filth is not removed, the filth of the vices within us. In this way, the spider itself is drowned inversely, with its head downwards." (Sorath M. 1, p. 635)⁷. Guru Nanak Dev again warns the Pundit : "You read the book (Veda) and

perform the 'Sandhya', but you are also absorbed in Quarrels. You worship the stone-idol and contemplate like a crane. You have falsehood in your mouth and can declare the iron adornment as gold ornament. You reflect on the three-line Gayatri three times a day. You have a rosary around your neck and a mark on your forehead. You have the towel and 'dhoti' both on your head. If you had known the godly qualities, then all these beliefs and Karmas will appear to you meaningless. You should, in good faith, meditate on the Lord, saith Nanak. Without the True Guru, no one can know the Path." (Var Asa M. 1, p. 470).⁸

Guru Arjan Dev has described various types of Karmas, which were performed by the people during the times of Bhakti Movement, but they could not please their deity. He says : "He recites the religious texts and studies the Vedas. He (as a Yogi) practises the washings of the intestines and takes his breaths (*pranas*) upwards through the Bhujangma nerve, which passes through the spinal column, but he has not been able to escape from the company of five vices and is bound down more and more by the ego and conceit. O dear one ! in this way the Lord cannot be realised, though many Karmas have been performed by me. Ultimately I, being tired, had to drop down at the Lord's door, praying Him for the grant of discriminating intellect. Someone started observing silence and making leaf-plates of his hands, he (as a Jaina Digambra monk) wandered naked in the forest. He (as a Vaishnava) may visit river banks and pilgrim-stations, but the duality never leaves him. He may have this desire in his mind that he may reside at the holy shrines and place his head under a saw. But in this way, the impurity is not cast off from his mind, even if he makes lakhs of efforts. He may be a great philanthropist, giving in charity many types of gifts like gold, women, horses and elephants. He may offer abundantly corn, clothes and lands, but still he cannot reach the Lord's door. He may be absorbed in worship, showering sandal, salutation, prostration and six

types of Karmas, but remains in bondage because of excessive ego, he cannot meet the Lord in this way. He, as an adept of Yoga, may be practising eighty-four types of Yogic postures, and got tired of them. He may be blessed with long life, taking birth again and again, but could not meet the Lord. He may have as a king enjoyed royal sports, indulged in kingly ostentations and in great ego gave his orders; he may have slept in elegant beds perfumed by sandalwood and other fragrances, but such a life led him to the gate of terrible hell. The best of the Karmas is singing the Praises of the Lord in holy congregation, which was obtained only by that person, who was pre-destined for it. O Lord! Your slave is inebriated with such a love of Yours. You, as remover of the sufferings, have become Merciful to me and my mind is absorbed in singing Your Praises." (Sorath M. 5, pp. 641-42).⁹ The Guru says again: "O Lord, You cannot be subdued by despising the world enormously, You cannot be subdued by reading the Vedas, You cannot be subdued by taking a bath at the holy shrines, You cannot be subdued by roaming through the world, You cannot be subdued by any cleverness, You cannot be subdued by bestowing charities enormously, O my Inaccessible and Inapprehensible Lord! Everyone is under Your Authority, but You are controlled by Your Devotees and Your saints receive their strength from You." (Var Ramkali M. 5, p. 962)¹⁰.

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(ਭੈਰਉ ਕਬੀਰ, ਪੰਨਾ 1159)

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 ਪਗ ਉਪੇਤਾਣਾ ॥ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥
 ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥
 ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥
 ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਬਾਇ ਨ ਪਾਈ ॥

ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ ॥
 ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥
 ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
 ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥
 ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨੇ 467-68)

7. ਸੁਣਿ ਪੰਡਿਤ ਕਰਮਾ ਕਾਰੀ ॥

ਜਿਤੁ ਕਰਮਿ ਸੁਖੁ ਉਪਜੈ ਭਾਈ ਸੁ ਆਤਮ ਤਤੁ ਬੀਚਾਰੀ ॥
 ਸਾਸਤੁ ਬੇਦੁ ਬਕੈ ਖੜੋ ਭਾਈ ਕਰਮ ਕਰਹੁ ਸੰਸਾਰੀ ॥
 ਪਾਖੰਡਿ ਮੈਲੁ ਨ ਚੂਕਈ ਭਾਈ ਅੰਤਰਿ ਮੈਲੁ ਵਿਕਾਰੀ ॥
 ਇਨ ਬਿਧਿ ਡੁਬੀ ਮਾਬੁਰੀ ਭਾਈ ਉਂਡੀ ਸਿਰ ਕੈ ਭਾਰੀ ॥

(ਸੋਰਠਿ ਮ: ੧, ਪੰਨਾ 635)

8. ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੇ ॥ ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੇ ॥

ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੇ ॥ ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੇ ॥
 ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੇ ॥ ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੇ ॥
 ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥ ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥
 ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 470)

9. ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮੁ ਸਾਧੇ ॥

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥
 ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥
 ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥
 ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਵਿਰਿਓ ਬਨ ਮਾਹੀ ॥
 ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥
 ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥
 ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥
 ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥
 ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥
 ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥
 ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥
 ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥
 ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ ॥
 ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥
 ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥

ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥
 ਕਹੁ ਨਾਨਕੁ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥
 ਤੇਰੇ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ॥
 ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ॥

(ਸੋਰਠਿ ਮ: ੫, ਪੰਨੇ 641-42)

10. ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤੁ ਘਿਣਾਵਣੇ ॥
 ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬੇਦ ਪੜਾਵਣੇ ॥
 ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਤੀਰਥਿ ਨਾਈਐ ॥
 ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਧਰਤੀ ਧਾਈਐ ॥
 ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਕਿਤੈ ਸਿਆਣਪੈ ॥
 ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤਾ ਦਾਨੁ ਦੇ ॥
 ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ ॥
 ਤੂ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ ਤਾਣੁ ਤੇਰਾ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ 962)

PRAYER AND GRACE

Whenever a person is in difficulty, he needs help and support. When he finds that no one comes forward to give him a helping hand, he being unable to get support from any human being, prays to his deity or Creator, who alone can take him out of the existing circumstances. This truth is revealed to him 'that the dependence on man is futile and the only real Donor is God Himself.' (Gauri M. 5, p. 281).¹ A Prayer is repeated everyday in the Sikh Gurdwaras, wherein it is said: "I Pray to You, O Lord! The soul and body are Your own outlay; You are our Mother and Father and we are Your Children. By Your Grace we have many comforts. Nobody knows Your end, O the Highest Lord! All the Provisions are under Your Control; those who have been Created by You are Obedient to You. You know Your Own State and Limit; I, Your slave am ever a sacrifice to You." (Gauri M. 5, p. 268).²

A Prayer is a personal communication addressed to a deity in the form of supplication, adoration, praise, contrition or thanks-giving. But in Sikhism all other deities except God have been rejected. All other gods, goddesses, angels and the spirits are prone to death. Why should one serve or remember him, who takes birth and then dies down. (Var Gujri M. 3, p. 509).³ Even Brahmas, Vishnus and Shivas pass away after the lapse of their fixed period of Life. (Sudha Swayye, Dasam Granth).⁴ Only one Lord will be there in all ages. Who has not died and Who will not die? (Maru M. 1, p. 1022).⁵ Death is a certainty and the souls because of their actions undergo transmigration. The human beings wear the

garments of both pleasure and pain, happiness and sorrow. (Var Majh M. 1, p. 149),⁶ which he receives from the Lord, according to his worth. But the suffering mostly pervades in our lives. The so-called pleasures of the world also bring pain. As many are the pleasures of our body, so many are the sufferings. (Var Malar M. 1, p. 1287).⁷ The sensuous pleasures result in sufferings and maladies. (Basant M. 1, p. 1189).⁸ Guru Nanak Dev has said, "There is suffering in birth and suffering in death and suffering in all the dealings of the world." (Var Sarang M. 4, Salok M. 1, p. 1240)⁹. There is suffering in separation, there is suffering in hunger, there is suffering of the mighty Yama, there is also suffering caused by physical ailments. (Malar M. 1, p. 1256).¹⁰ Guru Nanak Dev has also conclusively said, "Though the Jivas move towards their destruction by the fire of suffering, still the suffering itself is the remedy." (Var Sarang M. 4, Salok M. 1, p. 1240).¹¹ And this peace-giving remedy is the Prayer, gushing out from the core of the heart.

The formal Prayer is like a ritual. Everyday the Prayer is offered in Sikh Gurdwaras in the morning as well as in the evening. The real Prayer is neither ritualistic nor it can be captured in the vesture of language, by the human beings without devotion, faith and love. The Prayer creates a bridge between the soul and the Lord. It wells up in the mind of the man of God. The Prayers are offered not only by the men of God, but also by the men of the world. The men of the world may express worldly demands in their formal Prayers. They may also Pray from their hearts, if they need something for themselves very badly. They may also request for a grave danger to be averted from someone whom they love. The men of God may express worldly requirements, which can help in their spiritual quest. They may also Pray for the strength to be granted to them for the welfare and service of humanity, in which they visualise the All-Pervasive Lord. Even the formal Prayer of the Sikh ends with the following words :

"Nanak Naam Charbadi Kala, Tere Bhane Sarbat da Bhala."

(The Name of the Lord emanating from the Guru (Guru Nanak) may bring high spirits and the welfare of all in His Will).

Most of the hymns of Guru Granth Sahib, written by the Sikh Gurus and radical saints are the Prayers offered to the Lord or the Guru. A Sikh offers his Prayers in the presence of Guru Granth Sahib, the Sikh Scripture, if he can, but if he is out of his home or in journey, he can offer his Prayers any time at any place. The Prayers fixed for daily observance are recorded in the beginning of the Scripture. They are meant for three times during the day, *Japu*, the morning Prayer; *Rahiraas*, the evening Prayer and *Kirtan Sobila*, the bed-time Prayer.

Besides the above-mentioned daily observances, a Sikh offers his Prayers based on the hymns of the Scripture at any time convenient to him. At the beginning of his Prayer, he says : "I Pray with folded hands, if You like it, You may fulfil my Supplication. With Your Grace, engage me in Your devotion. This person may always remember You, saith Nanak." (Suhi M. 5, pp. 736-37).¹² The Sikh also says, "Am I worthy of offering Prayer? My sins and virtues are both evident before You." (Asa M. 1, p. 351).¹³ The Prayer of the man of God does not go in vain. (Bilawal M. 5, p. 819).¹⁴

A few Prayers are given hereunder :

1. *I live only, when I remember Thy Name and I die, when I forget it. It is very difficult to utter the True Name. When we feel hungry for the True Name, the sorrows go away on eating for that hunger. O my mother ! Why should we forget him, who is the True Lord and whose Name is also True ? The describers got tired on describing an iota of the Praises of the Lord, but could not evaluate it. If all meet together and describe His Praises, He neither becomes Great nor*

Small. He does die and there is no mourning; He keeps on giving and the eatables do not run short. His quality is this that there is none other besides Him. There has been none and there will be none. O Lord ! As Great Thou art, so Great is Thy Gift. Thou, who hast made the day and also made the night. They, who forget the Lord, they are ignoble, without the Name, they are outcaste wretches. (Asa M. 1, p. 349)¹⁵

2. *The town of the world is very much full of lust and anger, which can be broken into bits on meeting the saint (Guru). As pre-ordained in the Writ, I obtained the Guru through whom the mind entered the sphere of the Love of the Lord. Make obeisance to the saint (Guru), it is a meritorious act. A mammon-worshipper does not know the relish of the elixir of God, the thorn of ego is within him. As they move more and more, it pricks them and they suffer the pain, they bear the staff of death's messenger on their heads. The men of God are absorbed in the Name of the Lord, their pain of birth and death and the fear breaks away. They realise the Supreme Ishvara and Immortal Purusha, they receive much honour in the regions and universes. We are Thy poor and humble people, O Lord ! O the Greatest Hari ! Protect us. The Name is the only Sustenance and support of this person Nanak, who enjoys peace because of the Lord's Name.*

(Gauri Purabi M. 4, p. 13)¹⁶

3. *Keep me, O Lord ! under Thy Shelter by Thy Grace, I do not know how to serve Thee, I the lowly and foolish,
O my dearest Lord ! I am proud of Thee.
We the sinners always err and Thou art the Forgiver.
We fall into innumerable vices and Thou art the
Donor of virtues to virtueless,
Our actions consist in forsaking the Lord and enjoying
the company of His maid-servant maya.*

Thou givest everything in Thy Mercy and we are ungrateful.

*We are absorbed in Thy Gift and not Thee, O Lord !
Nothing is outside Thee, O the Remover of the fear of birth and death.*

Nanak says, 'O Gracious Guru ! I am under Thy Shelter,

Emancipate this fool. (Bilawal M. 5, p. 809)¹⁷

4. *Never forget, O Lord ! Thy servant,
Pervade in my heart, O my Lord-God !
Think of our affection from the very beginning.
Purifier of sinners is Thy reputation,
Do not think of our vices in Thy heart.
Thou art the breath of my life, my wealth and comfort,
Burn away the curtain of ego Graciously.
How can the fish live without water, how can the infant live without milk ?
Nanak, Thy devotee, is thirsty of Thy Lotus-feet,
The essence of comfort lies in having their Sight, O Lord ! (Bilawal M. 5, p. 829)¹⁸*
5. *The man of God is in profound love with Lord,
O my Sweetheart ! Thou art my friend,
Everything is in Thy House,
I ask for honour and strength, bestow on me the wealth and offspring,
O Supreme Bliss and Supreme Treasure full of spiritual and worldly resources,
Nanak is happily absorbed in Thy devotion with love and fear and is forever a sacrifice to Thee. (Kanra M. 5, p. 1308)¹⁹*

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(ਵਾਰ ਗੁਜਰੀ ਮ: ੩, ਪੰਨਾ 509)
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 ਤਿਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥
 ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥
 ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥
 ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥
 ਆਖਿ ਬਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
 ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
 ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥
 ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥
 ਦੇਂਦਾ ਰਹੈ ਨ ਚੂਕੈ ਭੋਗੁ ॥
 ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥
 ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥
 ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥
 ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥
 ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥
 ਨਾਨਕ ਨਾਵੈ ਬਾਬੁ ਸਨਾਤਿ ॥

(ਆਸਾ ਮ: ੧, ਪੰਨਾ 349)

16. ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥
 ਕਰਿ ਸਾਧੂ ਅੰਜਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥
 ਕਰਿ ਭੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥
 ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥
 ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਭੰਡਾ ਹੇ ॥
 ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥
 ਅਥਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥
 ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥
 ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥

(ਗਉੜੀ ਪੂਰਬੀ ਮ: ੪, ਪੰਨਾ 13)

17. ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਿ ਪ੍ਰਭ ਮੋਹਿ ਕਿਰਪਾ ਧਾਰੇ ॥

ਸੇਵਾ ਕਛੁ ਨ ਜਾਨਉ ਨੀਚੁ ਮੂਰਖਾਰੇ ॥
 ਮਾਨੁ ਕਰਉ ਤੁਧੁ ਉਪਰੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥
 ਹਮ ਅਪਰਾਧੀ ਸਦ ਭੁਲਤੇ ਤੁਮ੍ਹ ਬਖਸਨਹਾਰੇ ॥
 ਹਮ ਅਵਗਨ ਕਰਹੁ ਅਸੰਖ ਨੀਤਿ ਤੁਮ੍ਹ ਨਿਰਗੁਨ ਦਾਤਾਰੇ ॥
 ਦਾਸੀ ਸੰਗਤਿ ਪ੍ਰਭੁ ਤਿਆਗਿ ਏ ਕਰਮ ਹਮਾਰੇ ॥

ਤੁਮ੍ ਦੇਵਹੁ ਸਭੁ ਕਿਛੁ ਦਇਆ ਧਾਰਿ ਹਮ ਅਕਿਰਤਘਨਾਰੇ ॥
 ਲਾਗਿ ਪਰੇ ਤੇਰੇ ਦਾਨ ਸਿਉ ਨਹ ਚਿਤਿ ਖਸਮਾਰੇ ॥
 ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਭਵ ਕਾਟਨਹਾਰੇ ॥
 ਕਹੁ ਨਾਨਕ ਸਰਣਿ ਦਇਆਲ ਗੁਰ ਲੇਹੁ ਮੁਗਧ ਉਧਾਰੇ ॥

(ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰਨਾ 809)

18. ਅਪਨੇ ਸੇਵਕ ਕਉ ਕਬਹੁ ਨ ਬਿਸਾਰਹੁ ॥

ਉਰਿ ਲਾਗਹੁ ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰੇ ਪੂਰਬ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਬੀਚਾਰਹੁ ॥
 ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਬਿਰਦੁ ਤੁਮਾਰੇ ਹਮਰੇ ਦੋਖ ਰਿਦੈ ਮਤ ਧਾਰਹੁ ॥
 ਜੀਵਨ ਪ੍ਰਾਨ ਹਰਿ ਧਨੁ ਸੁਖੁ ਤੁਮ ਹੀ ਹਉਮੈ ਪਟਲੁ ਝ੍ਰਿਪਾ ਕਰਿ ਜਾਰਹੁ ॥
 ਜਲ ਬਿਹੂਨ ਮੀਨ ਕਤ ਜੀਵਨ ਦੂਧ ਬਿਨਾ ਰਹਨੁ ਕਤ ਬਾਰੇ ॥
 ਜਨ ਨਾਨਕ ਪਿਆਸ ਚਰਨ ਕਮਲਨ੍ ਕੀ ਪੇਖਿ ਦਰਸੁ ਸੁਆਮੀ ਸੁਖ ਸਾਰੇ ॥

(ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰਨਾ 829)

19. ਜਨ ਕੋ ਪ੍ਰਭੁ ਸੰਗੇ ਅਸਨੇਹੁ ॥

ਸਾਜਨੇ ਤੂ ਮੀਤੁ ਮੇਰਾ ਗ੍ਰਿਹਿ ਤੇਰੈ ਸਭੁ ਕੇਹੁ ॥
 ਮਾਨ ਮਾਂਗਉ ਤਾਨੁ ਮਾਂਗਉ ਧਨੁ ਲਖਮੀ ਸੁਤ ਦੇਹੁ ॥
 ਮੁਕਤਿ ਜੁਗਤਿ ਭੁਗਤਿ ਪੂਰਨ ਪਰਮਾਨੰਦ ਪਰਮ ਨਿਧਾਨ ॥
 ਭੈ ਭਾਇ ਭਗਤਿ ਨਿਹਾਲ ਨਾਨਕ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨ ॥

(ਕਾਨੜਾ ਮ: ੫, ਪੰਨਾ 1307)

REMEMBRANCE OF NAME : GOD'S GRACE

With the continued remembrance of the Name the man attains all-round bliss and happiness, not only the peace of mind, but also no malady touches his body. It is the panacea of all ills. In his longer hymn entitled 'Sukhmani' (Psalm of Peace), Guru Arjan Dev gives the first place to the 'remembrance of the Lord's Name', which begins with the Grace of the Guru and brings the Grace of God. According to the Guru :

*Remember the Lord continuously and efface the
suffering from your body.* (p. 262)¹

What actually the remembrance of the Lord brings with it? The Guru continued to say :

*With the remembrance of the Lord one does not abide
in the womb of the mother,
With the remembrance of the Lord, the fear of the
suffering of Death vanishes,
With the remembrance of the Lord, the Death does not
come near,
With the remembrance of the Lord, the enemy refrains
from bringing calamity,
With the remembrance of the Lord, no obstacle comes
in the way,
With the remembrance of the Lord, one remains
watchful all the time,
With the remembrance of the Lord, no fear ever haunts
him,*

With the remembrance of the Lord, no grief overtakes one,

The remembrance of the Lord continues in the company of the saint,

In the Love of the Lord, there are all treasures, saith Nanak.

With the remembrance of the Lord, one obtains all the powers and treasures,

With the remembrance of the Lord, one obtains knowledge, contemplation and wisdom,

With the remembrance of the Lord, one obtains devotion, austerity and worship,

With the remembrance of the Lord, the duality is destroyed,

With the remembrance of the Lord, one obtains the merit of bathing at pilgrim-stations,

With the remembrance of the Lord, one receives honours in His Court,

With the remembrance of the Lord, whatever one does, that is ever good,

With the remembrance of the Lord, one continues to prosper,

Only they remember the Lord, whom the Lord causes to remember,

I cling to the Feet of those persons, saith Nanak.

The remembrance of the Lord is the highest of all,

With the remembrance of the Lord, many have been liberated,

With the remembrance of the Lord, the thirst for worldly desires ends,

With the remembrance of the Lord, one comes to know everything,

With the remembrance of the Lord, there is no fear of Death,

With the remembrance of the Lord, all the hopes are fulfilled,

*With the remembrance of the Lord, the dirt of the mind
is cast off,
The ambrosial Name of the Lord is imbibed in the
heart,
The Esteemed Lord abides on the tongue of the saint,
I am the slave of the slaves of the Lord, saith Nanak.
Those who remember the Lord, they are wealthy,
Those who remember the Lord, they are very respectable,
Those who remember the Lord, they are approved by
Him,
Those who remember the Lord, they are distinguished
Purushas,
Those who remember the Lord, they are without any
want,
Those who remember the Lord, they are the kings of
all,
Those who remember the Lord, they dwell in bliss,
Those who remember the Lord, they are immortal,
Only they remember the Lord, on whom He bestows
His Mercy,
I ask for the dust of their feet, saith Nanak.
Those who remember the Lord, they are absorbed in
the welfare of all,
Those who remember the Lord, I am ever a sacrifice
to them,
Those who remember the Lord, their faces are graceful,
Those who remember the Lord, they continue to live
in peace,
Those who remember the Lord, they have conquered
their self,
Those who remember the Lord, they have purity in
their way of life,
Those who remember the Lord, their bliss is manifold,
Those who remember the Lord, they achieve closeness
with Him.*

*With the grace of the saints, they are ever watchful,
Their remembrance of the Lord, they are perfectly
fortunate, saith Nanak.*

*With the remembrance of the Lord, their errands are
accomplished,*

*With the remembrance of the Lord, they never grieve,
With the remembrance of the Lord, they only utter His
Praises,*

*With the remembrance of the Lord, they are absorbed
in the Supreme State,*

*With the remembrance of the Lord, they have achieved
a permanent seat,*

*With the remembrance of the Lord, their mind-lotus
has bloomed,*

*With the remembrance of the Lord, the celestial music
resounds within them,*

*With the remembrance of the Lord, they enjoy limitless
peace,*

*Only they remember the Lord, on whom He showers
His Grace,*

I seek the asylum of those persons, saith Nanak.

*With the remembrance of the Lord, the saints get
revealed,*

*With the remembrance of the Lord, the Vedas are
created.*

*With the remembrance of the Lord, they become
adepts, celibates and donors,*

*With the remembrance of the Lord, the lowly became
renowned in all the four directions,*

*With the remembrance of the Lord, the entire earth
is installed,*

*Remember the Lord continuously, who is the cause of
all creation,*

*For His remembrance the Lord created the whole
expanse,*

*The Transcendent Lord is there, where there is His
remembrance,*

*Towards whomsoever He is Graceful, He gave him the understanding,
He, the enlightened one, obtained His remembrance,
saith Nanak.* (Gauri Sukhmani M. 5, pp. 262-63)²

The Guru has said that there are many, who remember the Lord-God, but who are they? But according to the Guru himself :

"O Lord ! The earth and the sky remember Thee, O Treasure of the Attributes ! The sun and the moon remember Thee, the air, water, fire and all the creation remember Thee.

"O True Lord ! All the regions, islands and worlds remember Thee. The under-worlds and the spheres remember Thee, all the sources of creation, the speech and the godly men remember Thee.

"Brahma, Vishnu and Shiva remember Thee, the thirty-three crore gods remember Thee. All the Yakshas and demons remember Thee and the innumerable others, whose Praises are unaccountable.

"All the animals, birds and ghosts remember Thee. The forests, mountains and Yogis remember Thee. All the parasite vines, creepers and boughs remember Thee, O Lord, pervading in all minds !

"All the gross and subtle beings remember Thee. The adepts and strivers remember the Lord's Name. O my Lord, the wealth of all the worlds ! The invisible and visible all remember Thee.

"All the men and women of the four Ashramas remember Thee. All the beings of castes and races remember Thee. All the men of merit, wisdom and knowledge remember Thee alongwith the nights and days.

"All the durations of time in various measures remember Thee. The death and birth and pure thoughts remember Thee. O Incomprehensible Lord at

any time ! The Shastras telling about omens and unions all remember Thee. O Doer and Promoter Lord of all Deeds ! O the Knower of the thoughts of all hearts ! To whomsoever You Bless with Your Devotion, he conquers the invaluable human life..."

(Maru M. 5, pp. 1078-79)³

Remembrance of the Name of the Lord brings all-bliss and all-peace. Guru Ram Das says in the following hymn :

The Lord is the fulfiller of all wishes and giver of all happiness. Under His control is the Kamadhenu (the wish-fulfilling cow),

Such a Lord should be remembered, O my Soul ! You will get all the comforts, O my mind !

O my mind ! Remember the True Name, always the True Name,

You will be blessed in both the worlds, therefore always remember the Transcendent Lord.

Wherever there is remembrance of the Lord, you will be exempted from all ills. It will be your Good fortune to remember the Lord.

The Guru has advised me to remember the Lord and ferry across the frightening ocean of The world.

(Dhanasari M. 4, pp. 669-70)⁴

The remembrance of something is within the special nature of the mind. We ever remember one or the other thing, but whomsoever we remember intensely, we have a special liking for that thing. Since we always remember that thing, we become a replica of that. (Gauri M. 1, p. 224).⁵ Likewise, when we remember the Lord continuously, it definitely helps to attain Unity with Him. In fact, we have forgotten the Lord and when we turn towards Him and engross ourselves with Him, our mind and soul, instead of going outside turn inwards. We remember the Lord by repeating His Name, which is also called Guru-mantra, because the Guru gives it to the deserving striver. In the beginning the Name is

remembered with tongue, but according to the enlightened persons, it is preferable to remember the Lord with the tongue of the mind or consciousness. At the time of remembrance, the contemplation is to be focussed on the central point of the eyebrows or above. In this way, remembering methodically, one leaves the zone of 'manifoldness' and moves towards Unity. At this stage the celestial music resounds inside. The Name of the Lord is being repeated inside effortlessly, which is known as the stage of *Ajappa Jaap*. One ever remembers the Name effortlessly. (Majh M. 3, p.121).⁶ Ordinarily, while remembering the Lord, the mind moves the striver away, therefore one has to be watchful. In Sikhism there is great emphasis on remembering the Lord in every situation. While standing, sitting, sleeping or waking one should remember the Lord with every breath. (Kanra M. 5, p. 1298).⁷

We give below a few more quotations regarding remembrance of the Name of the Lord :

1. *Leave all the worldly wisdom and move with folded hands on the Path of the saints,
Remember the Lord, the Telepathist, this is the superb fruit of the human body.* (Todi M. 5, p. 717)⁸
2. *The Guru is to be remembered inwardly and the Guru-given Name is to be repeated with the tongue,
Have the Sight of the Guru with the eyes and listen to the Guru-given Name with your ears.* (Var Gujri M. 5, p. 517)⁹
3. *O Lord, I have obtained everything with Thy remembrance and saw no difficulty in my way,
On whomsoever, The True Lord bestows honours, none can erase them, saith Nanak.* (Var Gujri M. 5, p. 520)¹⁰
4. *Bringing the paper, a kite is fashioned, and the flier flies it in the sky,
While the flier talks to his friends, he keeps full attention in the string of the kite.*

*The mind is stringed in the Name of the Lord, like that
of the goldsmith in his craft of gold.*

*The pitcher is brought and filled with water, the carrier
laughs, enjoys talking and conversing, but keeps his
attention in the pitcher,*

*In a house with ten doors, the grazier lets loose his
cow for grazing,*

*Grazing about five miles away, the cow keeps her
attention fixed in the calf,*

*Namdev says to Trilochan, "The mother puts her child
in the cradle,*

*"Though engaged in work in and out of her house,
she keeps thinking about her child."*

(Ramkali Namdev, p. 972)¹¹

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2. ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖੁ ਜਮੁ ਨਸੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥
ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥
ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥ ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤੀਰਥ ਇਸ਼ਨਾਨੀ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦਰਗਹ ਮਾਨੀ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹੋਇ ਸੁ ਭਲਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ ॥
ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ ॥ ਨਾਨਕ ਤਾ ਕੈ ਲਾਗਉ ਪਾਏ ॥
ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਉਚਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਉਧਰੇ ਮੁਚਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਜਮ ਤ੍ਰਾਸਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥
ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥ ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਧਨਵੰਤੇ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਤਿਵੰਤੇ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਜਨ ਪਰਵਾਨ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪੁਰਖ ਪ੍ਰਧਾਨ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਬੇਮੁਹਤਾਜੇ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਸਰਬ ਕੇ ਰਾਜੇ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਸੁਖਵਾਸੀ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਦਾ ਅਬਿਨਾਸੀ ॥
 ਸਿਮਰਨ ਤੇ ਲਗੇ ਜਿਨ ਆਪਿ ਦਇਆਲਾ ॥ ਨਾਨਕ ਜਨ ਕੀ ਮੰਗੈ ਰਵਾਲਾ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਰਉਪਕਾਰੀ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਮੁਖ ਸੁਹਾਵੇ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸੂਖਿ ਬਿਹਾਵੇ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਆਤਮ ਜੀਤਾ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਨਿਰਮਲ ਰੀਤਾ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਅਨਦ ਘਨੇਰੇ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਬਸਹਿ ਹਰਿ ਨੇਰੇ ॥
 ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਅਨਦਿਨ ਜਾਗਿ ॥ ਨਾਨਕ ਸਿਮਰਨੁ ਪੂਰੈ ਭਾਗਿ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਰਜ ਪੂਰੇ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਬਹੂ ਨ ਝੂਰੇ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਨ ਬਾਨੀ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਹਜਿ ਸਮਾਨੀ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਿਹਚਲ ਆਸਨੁ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਮਲ ਬਿਗਾਸਨੁ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥ ਸੁਖ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਾਇ ਨ ਪਾਰ ॥
 ਸਿਮਰਹਿ ਸੇ ਜਨ ਜਿਨ ਕਉ ਪ੍ਰਭ ਮਇਆ ॥ ਨਾਨਕ ਤਿਨ ਜਨ ਸਰਨੀ ਪਇਆ ॥
 ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਭਗਤ ਪ੍ਰਗਟਾਏ ॥ ਹਰਿ ਸਿਮਰਨਿ ਲਾਗਿ ਬੇਦ ਉਪਾਏ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਭਏ ਸਿਧ ਜਤੀ ਦਾਤੇ ॥ ਹਰਿ ਸਿਮਰਨਿ ਨੀਚ ਚਹੁ ਕੁੰਟ ਜਾਤੇ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ ॥ ਹਰਿ ਸਿਮਰਨ ਮਹਿ ਆਪਿ ਨਿਰੰਕਾਰਾ ॥
 ਕਹਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨੁ ਤਿਨਿ ਪਾਇਆ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: 4, ਪੰਨੇ 262-63)

3. ਸਿਮਰੈ ਧਰਤੀ ਅਰੁ ਆਕਾਸਾ ॥ ਸਿਮਰਹਿ ਚੰਦ ਸੂਰਜ ਗੁਣਤਾਸਾ ॥
 ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਸਿਮਰਹਿ ਸਿਮਰੈ ਸਗਲ ਉਪਾਰਜਨਾ ॥
 ਸਿਮਰਹਿ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥ ਸਿਮਰਹਿ ਪਾਤਾਲ ਪੁਰੀਆ ਸਚੁ ਸੋਆ ॥
 ਸਿਮਰਹਿ ਖਾਣੀ ਸਿਮਰਹਿ ਬਾਣੀ ਸਿਮਰਹਿ ਸਗਲੇ ਹਰਿ ਜਨਾ ॥
 ਸਿਮਰਹਿ ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸਾ ॥ ਸਿਮਰਹਿ ਦੇਵਤੇ ਕੋਤਿ ਤੇਤੀਸਾ ॥
 ਸਿਮਰਹਿ ਜਪਿ ਦੈਤ ਸਭਿ ਸਿਮਰਹਿ ਅਗਨਤੁ ਨ ਜਾਈ ਜਸੁ ਗਨਾ ॥
 ਸਿਮਰਹਿ ਪਸੁ ਪੰਖੀ ਸਭਿ ਭੂਤਾ ॥ ਸਿਮਰਹਿ ਬਨ ਪਰਬਤ ਅਉਧੂਤਾ ॥
 ਲਤਾ ਬਲੀ ਸਾਖ ਸਭ ਸਿਮਰਹਿ ਰਵਿ ਰਹਿਆ ਸੁਆਮੀ ਸਭ ਮਨਾ ॥
 ਸਿਮਰਹਿ ਬੂਲ ਸੂਖਮ ਸਭਿ ਜੰਤਾ ॥ ਸਿਮਰਹਿ ਸਿਧ ਸਾਧਿਕ ਹਰਿ ਮੰਤਾ ॥
 ਗੁਪਤ ਪ੍ਰਗਟ ਸਿਮਰਹਿ ਪ੍ਰਭ ਮੇਰੇ ਸਗਲ ਭਵਨ ਕਾ ਪ੍ਰਭ ਧਨਾ ॥
 ਸਿਮਰਹਿ ਨਰ ਨਾਰੀ ਆਸਰਮਾ ॥ ਸਿਮਰਹਿ ਜਾਤਿ ਜੋਤਿ ਸਭਿ ਵਰਨਾ ॥
 ਸਿਮਰਹਿ ਗੁਣੀ ਚਤੁਰ ਸਭਿ ਬੇਤੇ ਸਿਮਰਹਿ ਰੈਣੀ ਅਰੁ ਦਿਨਾ ॥
 ਸਿਮਰਹਿ ਘੜੀ ਮੂਰਤ ਪਲ ਨਿਮਖਾ ॥ ਸਿਮਰੈ ਕਾਲੁ ਅਕਾਲੁ ਸੁਚਿ ਸੋਚਾ ॥
 ਸਿਮਰਹਿ ਸਉਣ ਸਾਸਤ੍ਰ ਸੰਜੋਗਾ ਅਲਖੁ ਨ ਲਖੀਐ ਇਕੁ ਖਿਨਾ ॥

ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਭਗਤੀ ਲਾਵਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਸੋ ਜਿਨਾ॥

(ਮਾਰੂ ਮ: ੫, ਪੰਨੇ 1078-79)

4. ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ ਹੈ ਕਾਮਧੇਨਾ॥
ਸੋ ਐਸਾ ਹਰਿ ਧਿਆਈਐ ਮੇਰੇ ਜੀਅੜੇ ਤਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ਮੇਰੇ ਮਨਾ॥
ਜਪਿ ਮਨ ਸਤਿ ਨਾਮੁ ਸਦਾ ਸਤਿ ਨਾਮੁ॥
ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲ ਹੋਈ ਹੈ ਨਿਤ ਧਿਆਈਐ ਹਰਿ ਪੂਰਖੁ ਨਿਰਜੰਨਾ॥
ਜਹ ਹਰਿ ਸਿਮਰਨੁ ਭਇਆ ਤਹ ਉਪਾਧਿ ਗਤੁ ਕੀਨੀ ਵਡਭਾਗੀ ਹਰਿ ਜਪਨਾ॥
ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਇਹ ਮਤਿ ਦੀਨੀ ਜਪਿ ਹਰਿ ਭਵਜਲੁ ਤਰਨਾ॥

(ਧਨਾਸਰੀ ਮ: ੪, ਪੰਨੇ 669-70)

5. ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ॥ (ਗਉੜੀ ਮ: ੧, ਪੰਨਾ 223)
6. ਗੋਬਿੰਦੁ ਗੋਬਿੰਦੁ ਕਹੈ ਦਿਨ ਰਾਤੀ ਗੋਬਿੰਦ ਗੁਣ ਸਬਦਿ ਸੁਣਾਵਣਿਆ॥

(ਮਾਝ ਮ: ੩, ਪੰਨਾ 121)

7. ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਸਾਸਿ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਜਪਨੇ॥

(ਕਾਨੜਾ ਮ: ੫, ਪੰਨਾ 1298)

੪. ਝੋਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ਦੁਇ ਕਰ ਜੋੜਿ ਸਾਧ ਮਗਿ ਚਲੁ॥
ਸਿਮਤਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਾਨੁਖ ਦੇਹ ਕਾ ਇਹੁ ਉਤਮ ਫਲੁ॥

(ਟੋਡੀ ਮ: ੫, ਪੰਨਾ 717)

9. ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ॥
ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ॥

(ਵਾਰ ਗੁਜਰੀ ਮ: ੫, ਪੰਨਾ 517)

10. ਤੈਡੈ ਸਿਮਰਣਿ ਹਭੁ ਕਿਛੁ ਲਧਮੁ ਬਿਖਮੁ ਨ ਡਿਠਮੁ ਕੋਈ॥
ਜਿਸੁ ਪਤਿ ਰਖੈ ਸਚਾ ਸਾਹਿਬੁ ਨਾਨਕ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ॥

(ਵਾਰ ਗੁਜਰੀ ਮ: ੫, ਪੰਨਾ 520)

11. ਆਨੀਲੇ ਕਾਗਦੁ ਕਾਟੀਲੇ ਗੂਡੀ ਆਕਾਸ ਮਧੇ ਭਰਮੀਅਲੇ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਬਾਤ ਬਤਉਆ ਚੀਤੁ ਸੁ ਡੋਰੀ ਰਾਖੀਅਲੇ॥
ਮਨੁ ਰਾਮ ਨਾਮਾ ਬੇਧੀਅਲੇ॥ ਜੈਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ ਮਾਂਡੀਅਲੇ॥
ਆਨੀਲੇ ਕੁੰਭੁ ਭਰਾਈਲੇ ਉਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦਰੀਏ॥
ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤੁ ਸੁ ਗਾਗਰਿ ਰਾਖੀਅਲੇ॥
ਮੰਦਰੁ ਏਕੁ ਦੁਆਰ ਦਸ ਜਾ ਕੇ ਗਉ ਚਰਾਵਨ ਛਾਡੀਅਲੇ॥
ਪਾਂਚ ਕੋਸ ਪਰ ਗਉ ਚਰਾਵਤ ਚੀਤੁ ਸੁ ਬਛਰਾ ਰਾਖੀਅਲੇ॥
ਕਹਤ ਨਾਮਦੇਉ ਸੁਨਹੁ ਤਿਲੋਚਨ ਬਾਲਕੁ ਪਾਲਨ ਪਉਢੀਅਲੇ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਕਾਜ ਬਿਰੂਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ॥

(ਰਾਮਕਲੀ ਨਾਮਦੇਵ, ਪੰਨਾ 972)

MIND, SENSES AND GRACE

On the tree of the body, the mind is a bird, but alongwith it there are five more birds of senses of perception. Those with the Grace of the Lord pick up the grains of spiritual essence, they have no fear of being caught. But there are several impatient ones, who seeing good amount of picking material, fly away hastily and they are caught in the noose. Their wings are broken and by their default they undergo suffering. (Ramkali M. 1, Dakhni Oamkaar, p. 934).¹ According to Guru Nanak Dev, the mind and senses work within the body. The five vices of lust, anger, greed, attachment and ego remain concealed within the mind. They do not remain stable and wander like a depressed person. My mind does not remain attached with the Merciful Lord continuously. It is greedy, fraudulent, sinful and hypocrite, under the great impact of maya. I shall wear the garland of flowers around my neck and shall decorate myself, when I meet the Lord. We the five senses have one husband. It is known from the very beginning that the soul will have to leave. We, the five senses, shall collectively weep together, when the soul will be caught to render the account for its actions, saith Nanak. (Asa M. 1, p. 359).² According to the saint Kabir, one has to deal with the mind. He, who controls it, attains perfection. I have dealings with my mind. I have not met anything like the mind. This mind is great power. It is God Himself. It is the life of the five elements of the body. When one controls his mind and abides in the Supreme Spiritual State, only then he can utter the secrets of the three worlds. (Gauri Purbi Bawan Akhri Kabir, p. 342).³ In the same

vein Guru Amar Das has said, "O mind ! You are the image of the Light of God, therefore try to comprehend your source. O mind ! The Lord is with you, therefore enjoy His Love by Guru's instruction. If you recognise your source, then you will know the Lord and understand the secret of death and birth. If by Guru's Grace, you comprehend the One Lord, you will lose duality." (Asa M. 3, p. 441).⁴ But at the same time, the Guru says, "The mind wanders in all the ten directions, how can then it sing the Praises of the Lord ? The senses cling to the man forcefully and the lust and anger ever torture him." (Wadhans M. 3, p. 565).⁵ He says again, "This mind is filthy and does not remember the One Lord. There is abundance of filth attached to it because of duality. This egoist wanders on the river-banks and pilgrim-stations, by which it is filled with more filth of ego. This filth is removed, if one serves the True Guru. He dies from worldly ties and fixes his mind on God. The True Lord is Pure and the filth does not get attached to Him. One who gets attached to the True Lord, loses all his filth." (Majh M. 3, p. 116).⁶ Guru Ramdas says, "The self-willed person is absorbed in the attachment of maya and in duality, his mind never remains stable. He always experiences burning sensation day and night and frets and laments with ego. There is extreme darkness within them created by greed and nobody goes near them. They undergo suffering and never get peace at any time. They continue to transmigrate. The True Lord forgives them, who absorb their mind at the feet of the Guru. (Var Sorath M. 4, p. 652).⁷

According to Baba Sawan Singh, the Radha Swami saint the mind is an agent of Death, who sits in every Jiva. The soul and the mind are bound together by a knot. Though it is desired that the mind should be under the control of the soul and the senses under the control of the mind, but in the present situation it is not so. The mind works under the control of senses and the soul works under the control

of the mind. The soul is lured by the mind for its own ends. The mind drawing its power from the soul itself even harms it. The five vices i.e. lust, anger, greed, attachment and ego are its dangerous weapons. Its main object is to imprison the soul in the bondage of the enjoyment of the senses, maya and transmigration and keep it away from the Lord. If the desire arises in the heart of the Jiva for the realisation of Lord-God, the mind then puts it on the wrong path by entangling it in the unnecessary rituals and thus does not allow it to reach the real destination. The mind is the greatest enemy of the Jiva and the victory over the mind is definitely the victory over the world and the realisation of Lord-God. That is the reason why the Gurus and saints have repeatedly cautioned the Jiva against the tricks of the mind. According to Guru Nanak Dev the mind can be controlled only with the help of the True Guru and joining the holy congregation. In order to control the mind, we have to understand the behaviour of the mind. The mind loves various types of tastes and enjoyments. It is mad after the five vices. It is wayward and mercurial. Its inclination is downward and outward. Though it may be temporarily controlled by persistent actions, but whenever it finds an occasion, it vehemently arises and ruins Jiva. According to the Gurus the only remedy to control the mind-elephant is the goad of the Guru's Word or the Name of the Lord, which can only open the knot binding the mind and the soul. Only then the Jiva is purified from all types of impurities of maya and ego and is enabled to reach its own home.

Some more quotations regarding the behaviour of the mind are given hereunder :

1. *Within the city of the body, there lives a child (mind),
who is never stable even for a moment,
Many efforts have been made to restrain it, but it strays
again and again.* (Basant Hindol M. 4, p. 1191)⁸

2. *He is like a child, ever fresh and chief of the city (of body), absorbed in unique sports,
He is neither a woman nor a man nor a bird and appears real and clever,
He becomes whatever he likes to be, emitting lamp-light and odorous.* (Maru M. 1, p. 1010)⁹
3. *This mind is very powerful, it does not leave with any effort,
It causes suffering because of duality, resulting in great punishment.* (Sri Raga M. 3, p. 33)¹⁰
4. *Through various births this mind has become more and more filthy, it has become immensely black,
The oilman's rag does not become white even if it is washed a hundred of times.* (Var Sorath M. 4, p. 651)¹¹
5. *Till the time, this mind is in the surging waves of the world, it is highly puffed with ego,
It has no relish for the Guru's Word and is not absorbed in the name of the Lord.* (Var Sarang M. 4, Salok M. 3, p. 1247)¹²
6. *The mind is maya, the mind runs and the mind is a bird in the sky,
The thieves of vices have been eradicated and the city of life is now rejoicing and getting applause.* (Prabhati M. 1, p. 1330)¹³
7. *The mind is a Yogi, the mind is the enjoyer and the mind is foolish and uncivilised,
The mind is donor, the mind is a beggar and the mind sometimes thinks that the Guru and God are there to protect it.* (Prabhati M. 1, p. 1330)¹⁴
8. *I have been searching for the mind in all the ten directions, but wherever I see, it is there,
The mind can only be subdued, if there is Perfect Grace of the Lord.* (Gauri M. 5, p. 298)¹⁵

A few quotations regarding the sense-organs of perception and action are given below :

1. *The eyes have the flaw of sleep and the evil of looking at the beauty of others,
The ears sleep over on listening to the slanderous talk,
The tongue sleeps over the greed for sweet relishes,
The mind sleeps on looking at the marvels of maya.
Is there anyone, who wakes in this house of the body,
Who can achieve his own 'whole substance'.*

(Gauri Guareri M. 5, p. 182)¹⁶

2. *The ears are false, which listen to the calumny of others.
The hands are false, which steal the wealth of others,
The eyes are false, which see the beauty of the wives of others,
The tongue is false, which eats food of another relish,
The feet are false, which move to commit evil actions on others,
The mind is false, which is tempted by the greed for the objects of others,
The body is false, which does not do good to others,
The nose is false, which smells the evils,
Without understanding, all have become false,
That body is fruitful, which utters the Name of the Lord, saith Nanak.*

(Gauri Sukhmani M. 5, p. 268)¹⁷

3. *O my Jiva ! That tongue is blessed, which sings the Praises of the Lord,
O my Jiva ! Those ears are good and graceful, which listen to the Lord's divine music,
O my Jiva ! That head is good and pure, which bows at the feet of the Guru,
O my Jiva ! Nanak is a sacrifice to the Guru, who causes us to remember the Lord's Name.
O my Jiva ! Those eyes are good and approved, which have a sight of the True Guru,*

*O my Jiva ! Those hands are immensely pure, which
write the Praises of the Lord,
O my Jiva ! The feet of that person be ever worshipped,
which walk on the Path of Dharma.*

(Bihagara M. 4, p. 540)¹⁸

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(ਬਿਹਾਗੜਾ ਮ: 8, ਪੰਨਾ 540)

MAYA AND EGO – THE ENEMIES OF GRACE

According to Guru Amar Das, When the man is born, his engrossment with the Lord, within the womb of the mother, is broken and he comes under the direct impact of *maya* and worldly desires. "This *maya* makes us forget the Lord, giving birth to the attachment and absorbing us in duality." (Ramkali M. 3, Anand, p. 921).¹ The Guru says again, "The attachment of *maya* is a fiend, which creates lust, anger and ego. This is all under the authority of Yama and the severe blow of the staff of Yama falls on them." (Var Gujri M. 3, p. 513).²

Kabir has portrayed *maya* as a powerful she-serpent. He says :

*None is so powerful as the she-serpent maya,
Which has beguiled even Brahma, Vishnu and
Mahadeva.*

*She has smitten everyone and seated herself in the
pure water,*

*She, who has stung all the three worlds, I have seen
her by Guru's grace.*

O brother ! Why do you call her a she-serpent ?

*He, who has realised the True Lord, has devoured the
she-serpent.*

No one is so trifling as the she-serpent,

*He, who has conquered this she-serpent, what can the
Yama's messenger do to him ?*

*This she-serpent has been created by the Lord,
What power or weakness can she have ?*

*When she lives with the Jiva, the body continues to live,
I have swum across gently by Guru's grace, saith
Kabir.* (Asa Kabir, pp. 480-81)³

Kabir has very clearly conveyed that *maya* is most powerful, but since she has been created by Lord-God, she is powerless before Him. She charms only the creation of God, even the greatest deities created by God have been subdued by her.

The word *maya* is as old as Rig Veda, but *mayavada* came into existence with Shankara in the 9th century A.D. Shankara's position is *Brahm Satyam Jagan Mithya Jivo Brahmaiva na'parah*. It means, 'Brahman is the only reality; the world is an illusion or a false appearance; the individual soul is identical with Brahman'. This principle of illusion is known as *maya*. The individuality experiences plurality of the names and forms (*naam-rupa*). Guru Granth Sahib accepts this view that the illusion of *maya* takes the individual away from God and thus leads him towards transmigration. When the influence of *maya* vanishes, the Jiva realises that the world that appears before him is only a transitory phase of life.

Guru Amar Das has put a direct question about *maya*, but answered it in the same breath :

*What is 'maya' and what is its function ?
The Jiva is in bondage of happiness and misery and
functions in ego.* (Siri Raga M. 3, p. 67)⁴

Thus *maya* is the bondage for Jiva and its main functionary is ego. The world of *maya* is the world of three *gunas* (modes, qualities). These three *gunas* are the resultant of ego or *Ahamkara*. These three *gunas* are named : *Rajas*, *Tamas* and *Sattva*. *Rajas* is motion, *Tamas* is resistance and *Sattva* is rhythm. When these modes are in equilibrium, there is inactivity and the *maya* of the Lord is asleep. When it is the Will of the Lord, the state of inequilibrium of these modes starts. Then the *maya* or the consort of the Lord is awake

and the three powers of the Lord i.e. creation, preservation and destruction become manifest. Guru Nanak Dev says :

*Brahman and maya came into contact and maya
conceived,
Three disciples were born from her,
One is the creator, the other sustainer and the third
destroyer.
They work under the direction and orders of Brahman.
He sees them, but they see Him not—A wonder of
wonders.* (Japu, p. 7)⁵

The above quotation makes it clear that Brahma, Vishnu and Shiva, the holders of three powers of Creation, preservation and destruction are the children of *maya*. They are the representatives of three qualities or modes. Brahman is said to have two forms—the first as Immanent in the world (*vikaravartin*), when He comes into contact with *maya*, the second as Transcendent (*Trigunatita*), when He is in His Original Form. The first form is known as *Saguna* (with the modes) and the second as *Nirguna* (without the modes) :

*He is 'Nirguna' as well as 'Saguna'
Who hath illusioned others by wielding 'Shakti'
(maya).* (Gauri Sukhmani M. 5, p. 287)⁶

The power of *Maya-Shakti* has been portrayed by Guru Arjan Dev in the following hymn :

*Whoever loves it, is devoured by it,
Whosoever finds comfort in it, is greatly frightened by
it,
Because of it, the brothers, friends and relatives
quarrel with each other.
But with the grace of the Guru, I have subdued it.
They saw it thus and fell in love with it.
The adepts (Siddhas), gods and men,
Without the Guru, all were beguiled.
Some become stoics, but are sexually hungry,
Some collect it as householders, but cannot own it,*

*Some become famous as donors, but are much
 worried by it,
 I surrendered myself at the feet of the Guru and was
 saved by Hari.
 The devout practising penance were misled by it,
 The Pundits were subdued through all-conquering
 greed,
 The three 'gunas' (modes) and heavens were misled
 by it,
 I was saved by the Grace of the Guru.
 It is subdued by the Person with True knowledge,
 It prays to him with folded hands :
 'I shall do whatever you bid me',
 But the True Disciple does not come near it.*

(Asa M. 5, p. 370)⁷

The above-mentioned description of *maya* is its one aspect, which is in relation to Brahman. In this respect, it is the power (*Shakti*) of Brahman. But there is another aspect of *maya*, which is quite different from that of *Kavlaa*, *Sri* or *Lakshmi*. In this aspect it is portrayed as a detestable and ignominious woman :

*There are signs of anger on her forehead and in her
 eyes,
 She speaks harshly with her chattering tongue,
 She is always hungry and thinks that her Lord is far
 away.
 Brahman has created such a woman,
 Who has devoured the whole world,
 I have been saved by the Guru, O my brother !
 She has created illusion and conquered the whole
 world,
 She has subdued Brahma, Vishnu and Shiva.*

(Asa M. 5, p. 394)⁸

There is another aspect of *maya*, which is in relation to Jiva. The attachment with *maya* leads Jiva towards

transmigration. The cycle of births and deaths ceases only, when Jiva rises above the fold of *maya*. Kabir says :

*Whomsoever He keeps uninfluenced by maya,
I am his servant, saith Kabir.*

(Bhairo Kabir, p. 1157)⁹

The word *maya* has been used for wealth also. This *maya* is like counterfeit merchandise, which when put to test loses all its value. When it slips away, the body loses its brightness. It is fickle, but it is very beautiful and lustrous that everybody is attracted towards it. It is a temporary phase and the honour gained through it is also temporary. (Asa M. 3, p. 429).¹⁰

According to Guru Arjan Dev :

*The mother, father, son and loving brother, all have
been misled by her into duality,
Some have more duality, some less, all of them die
quarrelling,
I bow before my True Guru, who has shown me this
Play,
The whole world is burning in this secret fire, but the
devotee is uninfluenced by maya.*

(Dhanasari M. 5, p. 673)¹¹

The colour of *maya* fades away in no time like the shade of clouds. The kings accumulate *maya* and rule in ego, but it never accompanies them after death. (Maru M. 5, p. 1004).¹² A servitor of *maya* is sans eyes and sans ears. (Var Gauri M. 3, p. 313).¹³ In *maya*, there are five vices i.e. lust, anger, greed, attachment and ego. In *maya* there is death.

The Sikh Gurus have rejected the Samkhyan doctrine that *Prakriti* is a separate eternal entity. According to them *maya* is the nature of Lower Brahman. It is His *Shakti*, but in relation to Jiva, it has been symbolised as poison, a noose or an intoxicant. It is the cause of *Avidya* (ignorance) in Jiva.

The Vedas declare that God is averse to ego or *Ahamkara* (Var Maru M. 3, p. 1089).¹⁴ The Gurus declare that

the path of ego is averse to the path of devotion. Modesty is a pre-requisite for the path of devotion. The path of ego is the path of destruction. (Gaund M. 5, p. 870).¹⁵ Pride hath a fall. Whosoever thinks high of himself is reduced to dust in a moment. (Gaund M. 5, p. 868).¹⁶

According to Guru Nanak Dev, the ego is the activity of self in duality or *maya*. He says :

*The man comes in ego, goes in ego,
He is born in ego and dies in ego,
He gives in ego and loses in ego,
He earns in ego and wastes in ego,
He is truthful and false in ego,
He thinks of virtue and sin in ego.
He goes to heaven and hell in ego,
He laughs and weeps in ego,
He is filthy in ego and washes himself clean in ego,
He loses his status in ego,
He is foolish and wise in ego,
He is ignorant of salvation in ego,
He is maya and illusion in ego,
By indulging in ego, the Jivas take birth,
He, who understands ego, realises the Lord's Gate,
Without the knowledge, he prates and quarrels,
Under the Lord's command, our actions are scribed,
saith Nanak,
The way we see ourselves, we visualise the Lord's
Command.* (Var Asa M. 1, p. 466)¹⁷

Endorsing the views of Guru Nanak Dev about ego, Guru Angad Dev says :

*The ego is acting our self in ego,
It is enchained and transmigrates repeatedly.
Wherefrom this ego comes into being? How is it
annihilated?
Under the Command of the Lord, the ego is perpetuated
by our actions,*

*Ego is a dangerous ailment, its treatment is also
under Lord's Command,
By the Grace of the Lord, the Word of the Guru is
practised.*

*Listen, O persons! saith Nanak, in this way the
suffering ends.* (Var Asa M. 1, p. 466)¹⁸

It becomes clear from the above quotations that in the field of *maya*, the Jiva acts in ego. Whosoever rises above the fold of *maya*, subdues his ego. *Maya* is not only wealth, but the whole nature, including the human nature as well, which works in duality. By renouncing wealth only one does not conquer ego. This ego has subdued the great sages of yore. (Salok Kabir, p. 1372).¹⁹

Guru Nanak Dev has accepted the Samkhyan principle of *Abamkara*, through which the whole universe is born. When questioned by the Yogis about the birth of the world, he clearly says that this world is created in ego. But he has also suggested a Path for the extinction of this ego. The medium of escape from this ego is the Name of the Lord. (Ramkali M. 1, Siddh Goshta, p. 946).²⁰

Guru Arjan Dev has raised a direct question and has also himself given a reply :

*Is there anyone, who can break off from this ego ?
Who can divert this mind from the sweet ego ?
The human being has become ignorant. He searches
the unsearchable.*

*In this dark night, how can he see the light of the day ?
He is tired of his wanderings and searches in various
ways,*

*When the grace is showered, saith Nanak, he goes to
'Sadh Sangat' (congregation), which is the treasure
of happiness.* (Gauri M. 5, p. 212)²¹

Ego is the principal and subtle vice. It is always present in a Jiva in one form or another. It is the 'I-ness', which spoils the fruit of great penances. The great Yogi loses in a moment,

whatever he had gained through the self-mortification practised for a hundred years. The Truth or the fourth and final spiritual state is never realised in ego. The *Param Pad* is ego-less state. It is only realised by the Grace of the Lord through the remembrance of the Name.

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(ਗੋਂਡ ਮ: 4, ਪੰਨਾ 869)

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(ਵਾਰ ਆਸਾ ਮ: 9, ਪੰਨਾ 466)

18. ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

ਹਉਮੈ ਕਿਬਹੁ ਉਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥

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ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

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(ਵਾਰ ਆਸਾ ਮ: 9, ਸਲੋਕ ਮ: 2, ਪੰਨਾ 466)

19. ਮਾਨ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ ਸਭੈ ਕਉ ਖਾਇ ॥ (ਸਲੋਕ ਕਬੀਰ, ਪੰਨਾ 1372)

20. ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥

(ਰਾਮਕਲੀ ਮ: 9, ਸਿਧ ਗੋਸਟਿ, ਪੰਨਾ 946)

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ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮੋਰੈ ॥

(ਗਉੜੀ ਮ: 4, ਪੰਨਾ 212)

VIRTUES IMBIBED ON ATTAINMENT OF GRACE

The Lord Himself is the treasure of qualities and virtues, which a man should possess and for the attainment of these virtues, one should devote himself whole-heartedly and become worthy of the Grace of the Lord. (Japu, p. 4).¹ The soul that adopts these virtues in life, is liked by the Lord. There are many qualities and virtues, which a man should possess, but we will describe here the most obligatory ones, whose mention we find in the hymns of Guru Granth Sahib. Their appropriation in life is most fruitful in the spiritual development of the Sikh. We will now discuss them below one by one :

I. TO MEDITATE ON THE NAME OF THE LORD AND CONSIDER HIM OMNIPRESENT

One should continuously attend the holy congregation and sit at the feet of the advanced souls or saints in order to learn about the fruitful way of life. The superb virtue out of all the virtues is the knowledge about the nearness of God. (Asa M. 5, p. 400).² The Lord is not far away. He is within you. The mystics knowing this secret of the Lord have been complaining that living in the same house, why a curtain has been put there. The Lord abides even nearer than the larynx, but still the world remains ignorant about it. The curtain is said to be very thin like the wings of the butterfly, and without trying to win the Grace of God by casting off the ego, the ignorant one considers the Lord far away. (Sorath M. 5, p. 624).³ Instead one should ever consider the Lord

very near and in every heart, therefore he should contemplate himself very humble and dust of the feet of all. If he is blessed with the company of the saints, he will definitely realise God. (Todi M. 5, p. 713).⁴

II. TO RISE ABOVE ONE'S SELF AND SING THE PRAISES OF THE LORD

The Sikh should consider the Lord Pervading everywhere and reflecting over this truth that every being of the world, whether visible or invisible, are ever busy in thanking the Lord for His all-round Graciousness, he should in all humility and thanksgiving sing His Praises. He should not consider anything of the world as his own, because everything comes to us only by His Grace. He must be remembered in our every action, sitting, standing, sleeping, waking, eating, drinking, talking etc. The Sikh should have no ego at all, which takes one away from the Lord. There is only One Light of God, which gives light to all others. (Dhanasari M. 1, p. 13).⁵ The Light in our eyes is His Light. The Sikh should, therefore, see the Light of God in everything. Since every Jiva is the Creation of God, therefore, he should bow before every created being and should not harm anyone. The mind should in all humility consider itself as the dust of the feet of all and imagine everyone as his friend or a dear one. (Asa M. 5, p. 379).⁶ Therefore it is obligatory for a Sikh to meditate on the Lord and sing His Praises.

III. TO SURRENDER COMPLETELY BEFORE THE GURU

Since the Guru is the medium for uniting us with the Lord, therefore the Sikh should first surrender himself completely before the Guru. He should surrender his body (for service), the mind, the intellect and all the wealth that he has. The Guru, by his Grace, gives the Name of the Lord to the Sikh. (Bilawal M. 4, p. 834).⁷ If the Sikh wishes to

be honoured in the Lord's Court, he should dedicate himself completely to the Guru and washing his feet render his services selflessly to him. (Asa M. 5, p. 377).⁸

IV. TO SPEAK SWEETLY AND NEVER TALK IN INSIPID LANGUAGE

The Guru says that one should not become angry with anyone and live in utter humility in order to be blessed with the Grace of the Lord. (Gauri Bawan Akhri M. 5, p. 259).⁹ One should understand this fact that no bad words should be uttered for anyone and thus not create a strife. Thus one should avoid to speak with a foolish person. When our stay in this world is short-lived, then why should we be puffed up with pride? (Var Asa M. 1, p. 473).¹⁰ Sheikh Farid has gone to this extent that if one is harshly treated by others, he should not retaliate and instead should treat them humbly with respect using sweet language. (Slok Farid, p. 1378).¹¹ Since the Lord lives in every heart, the harsh language can create a bad effect on the person for whom the malevolent words were uttered, in that case that person may not say anything, but the Lord within him may not like it. Therefore Sheikh Farid has said in one of his Sloks, "Do not speak insipid words for anyone, because the Lord lives within all. Do not agonise anyone's heart because all are invaluable gems." (Slok Farid, p. 1384).¹² Guru Nanak Dev says, "If one talks in insipid language to anyone, his mind and body becomes insipid. The person who uses such a language is a fool and is rewarded with punishment in Lord's Court." (Var Asa M. 1, p. 473).¹³ He says again, "O foolish and ignorant mind! The utterance of insipid language will bring you grief." (Siri Raga M. 1, p. 15).¹⁴ At another place, the Guru says, "If you ask a virtuous woman, 'With what qualities you enjoy your Lord?'—bedecked with forbearance, contentment and sweet speech." (Siri Raga M. 1, p. 17).¹⁵

V. TO REMAIN IN THE FEAR OF THE LORD

Everything in the world moves under the Fear of the Lord. The Guru says, "The wind moves ever under the Fear of the Lord. Lakhs of rivers flow in the Fear of the Lord. The Fire labours under the Fear of the Lord. The Earth remains buried under weight in the Fear of the Lord. The god Indra moves on his head in the Fear of the Lord. The god of Justice works in the Fear of the Lord. The sun and moon are in the Fear of the Lord. They move millions of miles endlessly under the Fear of the Lord. The adepts, Buddhas, the gods and the Naths are in the Fear of the Lord. The stretched firmament is in the Fear of the Lord. The brave and mighty warriors fight in the Fear of the Lord. The enormous ones come and go in His Fear. The Writ of Fear is recorded on every head, only the True Lord is without Fear. (Var Asa M. 1, p. 464).¹⁶ The Sikh Gurus have considered Fear and Love both as prerequisites for the devotion of the Lord. Whereas the Love is a necessity for the soul-bride for Lord-God, it brings in several virtues for the bride, the Fear of the Lord is a necessity, because in order to exhibit her Fear of the Lord, the bride has to cast off all those evils, which are not liked by the Lord. Guru Amar Das says, "Without the Fear of the Lord, the Love cannot be well-dyed in the mind and thus the mind cannot become pure. The performance of actions without this Fear are a false act and the person performing them does not find a place anywhere." (Asa M. 3, p. 427).¹⁷ The Guru says again, "There can be no devotion without the Fear of the Lord and one cannot love the Name. When the Sikh meets the True Guru, the Fear of the Lord emerges and both Fear and Love manifest unique situation." (Var Suhi M. 3, p. 788).¹⁸

VI. TO REMAIN UNDER THE *HUKM* (COMMAND) OF THE LORD AND THE GURU

The concept of *Hukm* is the main concept, which concerns both Brahmin and His Creation. *Hukm* is an Arabic

word, which according to the Arabic-English lexicon by William Edward Lane gives especially the following meanings : Judgement or Judicial decision; restraint of a man from wrong doing; an ordinance or a statute; custom or usage etc. But in the Sikh Religious Philosophy *Hukm* connotes the Judgement, the ordinance or decree or Command of God, Who is Sovereign of all His Creation, besides being its Creator. Unlike the worldly kings, the Sovereign God was full of Benevolence and Kindness. The devotion towards God was thus a combination of profound veneration and holy awe, which grew into an ardent and passionate Love for the Lord-God. According to Guru Nanak Dev, "The Lord's Name is within the Divine Command, which is realised through True Guru." (Siri Raga M. 1, p. 72).¹⁹ Guru Ramdas says, "The enlightened one obeys the Command of the Lord and attains peace under His Divine Will. Under His Will he serves the Lord and contemplates on Him; this way he merges and makes others merge in the Lord. For him, the fasting, vow, purity and self-restraint are in the observance of Lord's Will, through which his mind obtains the desired fruit. He is like a chaste bride, who realises the Lord's Will and inspired with love, serves the True Guru." (Slok Varan te Vadhik M. 4, pp. 1422-23).²⁰ It is with the Grace of the Lord, one meets the True Guru and with the Grace of the True Guru, one meets the Lord. The Lord is also the Primal Guru. Thus it is very essential to obey the Commands of the True Guru and the Lord.

VII. TO FORSAKE THE WORLDLY DESIRES AND THE EVILS

The mind and body both become peaceful, if the fire of *Trishna* or worldly desires is extinguished. (Var Wadhans M. 4, Slok M. 3, p. 588).²¹ One should efface the evils like lust, anger, greed and attachment and forsake his self-created bad intellect, then after serving with humility, one can be

liked by the Lord. (Asa M. 5, p. 377).²² A vice is an immoral, wicked or evil habit, action or trait. The chief vices considered in Indian religious literature are five. They are *Kama* (lust), *Karodh* (anger), *Lobh* (greed), *Moha* (attachment) and *Ahamkara* (ego). These vices are the most dear sons of every human being. Kabir says, "There is none who burns his own house and burning his five sons, is attuned with the Lord." (Slok Kabir, p. 1366).²³ Guru Arjan Dev has asked the human being to keep away from the ten women, who are the personification of the five senses of perception and five senses of action. (Maru M. 5, p. 1083).²⁴ Guru Amar Das says, "Five thieves, who live within the body are lust, anger, greed, attachment and ego. They rob us of ambrosia, but the egocentrics do not understand it and no one listens to their cries." (Sorath M. 3, p. 600).²⁵ Guru Arjan Dev says, "I am under the refuge of the Lord. Bless me, O Gurudeva with Your Grace, so that the lust, anger, greed, attachment and ego may be destroyed." (Gauri Sukhmani M. 5, p. 269).²⁶ Four vices including violence, attachment, greed and anger have been mentioned as the four streams of fire. (Var Majh M. 1, p. 147).²⁷ Five organs of perception are eyes, ears, nose, tongue and skin. The five organs of action are hands, feet, mouth and the organs of procreation and elimination. The five senses are the senses of sight, hearing, smell, taste and touch. These senses are present in every human being. The saint Ravidas has said, "The deer, fish, bumble bee, moth and elephant are doomed to destruction by one sense only, the deer by the sense of hearing, the fish by the sense of taste, the bumble bee by the sense of smell, the moth by the sense of sight and the elephant by the sense of touch. We can imagine the fate of the human being, who becomes the slave of all the five senses." (Asa Ravidas, p. 486).²⁸

VIII. TO FORSAKE EGO AND DUALITY AND NOT CONSIDER ANYONE AS LOWLY

When the man leaves the Path of God and absorbs himself in other things, he is entrapped in duality. Whosoever believes in duality, he has swerved from the real Path and adopted the wrong path. This path of duality can only be finished under instructions from the True Guru. Only the Word of the Guru can burn the duality of a strayed person. (Majh M. 3, p. 129).²⁹ In duality one forgets the Name of the Lord and his foolish mind gets the due punishment. (Var Siri Raga M. 4, Slok M. 3, p. 85).³⁰ One, who without understanding the reality, instructs others, he wastes his birth and repeatedly transmigrates. (Var Siri Raga M. 4, Slok M. 3, p. 86).³¹ The Lord has Commanded Dharamraja to think of the True Dharma and make the judgement about the strayed wicked soul entangled in duality. (Siri Raga M. 3, p. 38).³² Kabir, advising the people not to think about their superiority, himself says, "I am inferior to everyone, everyone is superior to me. Those who think like this, they are my friends." (Slok Kabir, p. 1364).³³ In 'Sukhmani' it is written, "He, who considers himself the lowliest of all, is in fact the highest." (Gauri Sukhmani M. 5, p. 266).³⁴ Giving the example of Simmal tree, Guru Nanak Dev has said, "The Simmal tree is straight like an arrow. It is very tall and very thick, but the birds, which come over it with hope, go away disappointed. Its fruit are insipid, the flowers nauseating and the leaves are of no use. The essence of virtues are sweetness and humility." (Var Asa M. 1, p. 470).³⁵

IX. TO HELP THE WICKED ONES, TO REMAIN WITHOUT IRE AND CONSIDER ONE'S OWN FAULTS

Sheikh Farid has said, "Do good deeds to wicked ones and never bring anger in the mind. In this way, your body will not catch any ailment and you will obtain everything."

Slok Farid, p. 1381).³⁶ He has again said, "The Lord lives in the populace and the whole creation is within the Creator. Do not talk with anger to anyone, when there is none without the Lord." (Slok Farid, p. 1381).³⁷ He also says, "I am wearing black clothes of a Sufi; I am very sinful, though the people call me a Darwesh (hermit)." (Slok Farid, p. 1381).³⁸

X. TO FORSAKE EVILS AND NOT SLANDER ANYONE

Ego and jealousy incite one for slandering others. The backbiter consider himself superior and others inferior. According to Sikhism one should not speak ill of anybody. The egocentrics and ignorant calumniate others and wash off the dirt of their sins. Such people create suffering for themselves. Guru Amar Das says, "It is not good to slander anyone, only the self-willed fools do that. Their faces are blackened and thrown into hell." (Suh M. 3, p. 755).³⁹ He says again, "The society of evil persons always practices falsehood, it does not reflect about the consequences. Who has attained any fruit out of the evil of backbiting. Harnaksha was chastised by the Lord with his nails. (Sorath M. 3, p. 601).⁴⁰

XI. TO PRACTISE THE QUALITIES OF TRUTH, CONTENTMENT, MERCY, FORGIVENESS, HUMILITY ETC. AND ALWAYS REMAIN CALM AND PEACEFUL

Guru Arjan Dev says that the superb deeds include the practice of truth, contentment and mercy. He rises above his self and lives in utter humility, if the Transcendent Lord bestows it on him. (Siri Raga M. 5, p. 51).⁴¹ Guru Nanak Dev says, "Innumerable people have perished without imbibing the quality of forgiveness. It is not possible to count them, many of them have perished." (Ramkali M. 1, p. 937).⁴² The adornment should be with truth, contentment, mercy and Dharma. (Bilawal M. 5, p. 812).⁴³

XII. TO COMPREHEND ONESELF

'Know Thyself' is the famous old dictum. In Sikh Religious Philosophy there is emphasis on knowing the self. It is only the True Guru, who helps The Sikh in recognising the self. (Bilawal M. 1, p. 840).⁴⁴ It is the preliminary step towards realising the Lord. (Siri Raga M. 1. p. 25).⁴⁵ One, who comprehends his self, he knows all the advantages and good effects. (Maru M. 3, p. 1056).⁴⁶ One recognises his self through the Word of the Guru and becomes Pure. (Maru M. 3, p. 1065).⁴⁷

XIII. TO GO INTO THE SERVICE OF THE SAINTS AND HOLY CONGREGATION

According to Guru Nanak Dev, the Sikh meets the Guru through the company of the saints, who is the Kamadhenu (the wish-fulfilling cow) for emancipation. (Siri Raga M. 1, p. 18).⁴⁸ One should meet the saints and sing the Praises of the Lord. (Asa M. 1, p. 422).⁴⁹ The holy congregation is the school of the True Guru, where one learns about the attributes of God. (Var Kanra M. 4, p. 1316).⁵⁰

Guru Arjan Dev has delineated the significance of *Sadh Sangat* in the following verses :

*The crippled may cross a mountain,
The fool may make wise speech,
The blind may see the three worlds having become
pure on meeting the Guru,
O my friend ! Listen to the Praises of 'Sadh Sangat',
The dirt is cast off, millions of sins are removed and
the mind becomes pure.
The cat hath become a lion, the straw seems like a
mountain,
Those who worked hard for a penny have become very
rich.*

(Bilawal M. 5, p. 809)⁵¹

XIV. TO CONSIDER ALL AS FRIENDS AND NOT TO HARM ANYONE

Guru Arjan Dev says that the mind should be very humble before everybody and all should be seen as friends. Our Lord pervades within all and is the Donor and Sustainer of everyone. (Asa M. 5, p. 379).⁵² He says again, "I have befriended all and the comrade of all." (Dhanasari M. 5, p. 671).⁵³ In another hymn, the Guru says, "If you want the fruit of all comforts, then practise truth; if you want to have a sight of the Transcendent Lord, then remember the Name of the Lord. You will be merged in the Lord, if you become the dust of the feet of everyone; if you do not harm any Jiva, you will go with honour in the presence of the Lord. Propagate the Name of the Lord, who redeems the fallen ones, saith Nanak. (Var Gauri M. 5, p. 322).⁵⁴

XV. TO ACCEPT THE TRUTH OF DEATH AND LEAVE THE HOPE OF LONGER LIFE

Guru Arjan Dev says :

Accept at first the Truth of Death and leave the hope of longer life.

Become the dust of the feet of all, then you come to me.

(Var Maru M. 5, p. 1102)⁵⁵

Kabir says :

The Lord has Created the Death to kill the phenomenal world.

Those people are ultimately redeemed, who have the remedial

Name of the Lord in their heart."

(Maru Kabir, p. 1104)⁵⁶

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ਹੁਕਮੁ ਵਰਤੁ ਨੇਮੁ ਸੁਚ ਸੰਜਮੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਏ ॥
ਸਦਾ ਸੁਹਾਗਣਿ ਜਿ ਹੁਕਮੈ ਬੁਝੈ ਸਤਿਗੁਰੁ ਸੇਵੈ ਲਿਵ ਲਾਏ ॥
ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਨ ਉਪਰਿ ਤਿਨਾ ਹੁਕਮੇ ਲਏ ਮਿਲਾਏ ॥
(ਸਲੋਕ ਵਾਰਾ ਤੇ ਵਧੀਕ ਮ: ੪, ਪੰਨਾ 1423)
21. ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੋਇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਇ ॥
(ਵਾਰ ਵਡਹੰਸ ਮ: ੪, ਸਲੋਕ ਮ: ੩, ਪੰਨਾ 588)
22. ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਮਿਟਾਵੈ ਛੁਟਕੈ ਦੁਰਮਤਿ ਅਪੁਨੀ ਧਾਰੀ ॥
ਹੋਇ ਨਿਮਾਣੀ ਸੇਵ ਕਮਾਵਹਿ ਤਾ ਪ੍ਰੀਤਮ ਹੋਵਹਿ ਮਨਿ ਪਿਆਰੀ ॥
(ਆਸਾ ਮ: ੫, ਪੰਨਾ 377)
23. ਕਬੀਰ ਐਸਾ ਕੋਈ ਨ ਜਨਮਿਓ ਅਪਨੈ ਘਰਿ ਲਾਵੈ ਆਗਿ ॥
ਪਾਂਚਉ ਲਰਿਕਾ ਜਾਰਿ ਕੈ ਰਹੈ ਰਾਮ ਲਿਵ ਲਾਗਿ ॥ (ਸਲੋਕ ਕਬੀਰ, ਪੰਨਾ 1366)
24. ਦਸ ਅਉਰਾਤ ਰਖਹੁ ਬਦ ਰਾਹੀ ॥ (ਮਾਰੂ ਮ: ੫, ਪੰਨਾ 1083)
25. ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥
ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪ੍ਰਕਾਰਾ ॥
(ਸੋਰਠਿ ਮ: ੩, ਪੰਨਾ 600)

26. ਕਾਮ ਕ੍ਰੋਧੁ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 269)
27. ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥ (ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰਨਾ 147)
28. ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੋਖ ਬਿਨਾਸ ॥
ਪੰਚ ਦੋਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੇਤਕ ਆਸ ॥ (ਆਸਾ ਰਵਿਦਾਸ, ਪੰਨਾ 486)
29. ਦੂਜਾ ਭਾਉ ਗੁਰ ਸਬਦਿ ਜਲਾਇਆ ॥ (ਮਾਝ ਮ: ੩, ਪੰਨਾ 129)
30. ਦੂਜੈ ਭਾਇ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ ॥
(ਵਾਰ ਸਿਰੀਰਾਗੁ ਮ: ੪, ਸਲੋਕ ਮ: ੩, ਪੰਨਾ 85)
31. ਦੂਜੈ ਭਾਇ ਜਗਤੁ ਪਰਬੋਧਦਾ ਨਾ ਬੂਝੈ ਬੀਚਾਰੁ ॥
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ ॥
(ਵਾਰ ਸਿਰੀਰਾਗੁ ਮ: ੪, ਸਲੋਕ ਮ: ੩, ਪੰਨਾ 86)
32. ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥
ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥ (ਸਿਰੀਰਾਗੁ ਮ: ੩, ਪੰਨਾ 38)
33. ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ ॥
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥ (ਸਲੋਕ ਕਬੀਰ, ਪੰਨਾ 1364)
34. ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥
ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਊਚਾ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ 266)
35. ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥
ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥
ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ ॥
ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ 470)
36. ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥
ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਾਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥ (ਸਲੋਕ ਫਰੀਦ, ਪੰਨਾ 1381)
37. ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ ॥
ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ॥ (ਸਲੋਕ ਫਰੀਦ, ਪੰਨਾ 1381)
38. ਫਰੀਦਾ ਕਾਲੇ ਮੈਡੇ ਕਪੜੇ ਕਾਲਾ ਮੈਡਾ ਵੇਸੁ ॥
ਗੁਨਹੀ ਭਰਿਆ ਮੈ ਫਿਰਾ ਲੋਕੁ ਕਹੈ ਦਰਵੇਸੁ ॥ (ਸਲੋਕ ਫਰੀਦ, ਪੰਨਾ 1381)
39. ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥ (ਸੂਹੀ ਮ: ੩, ਪੰਨਾ 755)
40. ਦੁਸਟ ਚਉਕੜੀ ਸਦਾ ਕੂੜੁ ਕਮਾਵਹਿ ਨਾ ਬੁਝਹਿ ਵੀਚਾਰੇ ॥
ਨਿੰਦਾ ਦੁਸਟੀ ਤੇ ਕਿਨਿ ਫਲੁ ਪਾਇਆ ਹਰਣਾਖਸ ਨਖਹਿ ਬਿਦਾਰੇ ॥
(ਸੋਰਠਿ ਮ: ੩, ਪੰਨਾ 601)

41. ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥
ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ ॥
(ਸਿਰੀਰਾਗੁ ਮ: ੫, ਪੰਨਾ 51)
42. ਖਿਮਾ ਵਿਹੂਣੇ ਖਪਿ ਗਏ ਖੂਹਣਿ ਲਖ ਅਸੰਖ ॥
ਗਣਤ ਨ ਆਵੈ ਕਿਉ ਗਣੀ ਖਪਿ ਖਪਿ ਮੁਏ ਬਿਸੰਖ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਦਖਣੀ ਓਅੰਕਾਰੁ, ਪੰਨਾ 937)
43. ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ ॥ (ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰਨਾ 812)
44. ਆਪੁ ਪਛਾਣੈ ਜਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥ (ਬਿਲਾਵਲੁ ਮ: ੧, ਪੰਨਾ 840)
45. ਆਪੁ ਪਛਾਣੈ ਬੂਝੈ ਸੋਇ ॥ (ਸਿਰੀਰਾਗੁ ਮ: ੧, ਪੰਨਾ 25)
46. ਆਪੁ ਪਛਾਣੈ ਸੋ ਸਭਿ ਗੁਣ ਜਾਣੈ ॥ (ਮਾਰੂ ਮ: ੩, ਪੰਨਾ 1056)
47. ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ ॥
ਆਪੁ ਪਛਾਣੈ ਸੋਈ ਜਨੁ ਨਿਰਮਲੁ..... ॥ (ਮਾਰੂ ਮ: ੩, ਪੰਨਾ 1065)
48. ਸੰਤ ਸਭਾ ਗੁਰੁ ਪਾਈਐ ਮੁਕਤਿ ਪਦਾਰਥੁ ਧੋਣੁ ॥ (ਸਿਰੀਰਾਗੁ ਮ: ੧, ਪੰਨਾ 18)
49. ਸੰਤ ਜਨਾ ਕਉ ਮਿਲਿ ਰਹੈ ਧਨੁ ਧਨੁ ਜਸੁ ਗਾਏ ॥ (ਆਸਾ ਮ: ੧, ਪੰਨਾ 422)
50. ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ ॥
(ਵਾਰ ਕਾਨੜਾ ਮ: 8, ਪੰਨਾ 1316)
51. ਪਿੰਗੁਲ ਪਰਬਤ ਪਾਰਿ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ ॥
ਅੰਧੁਲੇ ਤ੍ਰਿਭਵਣ ਸੁਝਿਆ ਗੁਰ ਭੋਟਿ ਪੁਨੀਤਾ ॥
ਮਹਿਮਾ ਸਾਧੂ ਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ॥
ਮੈਲੁ ਖੋਈ ਕੋਟਿ ਅਘ ਹਰੇ ਨਿਰਮਲ ਭਏ ਚੀਤਾ ॥.....
ਸਿੰਘੁ ਬਿਲਾਈ ਹੋਇ ਗਇਓ ਤ੍ਰਿਣੁ ਮੇਰੁ ਦਿਖੀਤਾ ॥
ਸ੍ਰਮੁ ਕਰਤੇ ਦਮ ਆਢ ਕਉ ਤੇ ਗਨੀ ਧਨੀਤਾ ॥
(ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰਨੇ 809-10)
52. ਸਭ ਕੀ ਰੇਨੁ ਹੋਇ ਰਹੈ ਮਨੁਆ ਸਗਲੇ ਦੀਸਹਿ ਮੀਤ ਪਿਆਰੇ ॥
ਸਭ ਮਧੇ ਰਵਿਆ ਮੇਰਾ ਠਾਕੁਰੁ ਦਾਨੁ ਦੇਤ ਸਭਿ ਜੀਅ ਸਮਾਰੇ ॥
(ਆਸਾ ਮ: ੫, ਪੰਨਾ 379)
53. ਨਾ ਕੋ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ ॥
(ਧਨਾਸਰੀ ਮ: ੫, ਪੰਨਾ 671)
54. ਜਿਸੁ ਸਰਬ ਸੁਖਾ ਫਲ ਲੋੜੀਅਹਿ ਸੋ ਸਚੁ ਕਮਾਵਉ ॥
ਨੇੜੈ ਦੇਖਉ ਪਾਰਬ੍ਰਹਮੁ ਇਕੁ ਨਾਮੁ ਧਿਆਵਉ ॥
ਹੋਇ ਸਗਲ ਕੀ ਰੇਣੁਕਾ ਹਰਿ ਸੰਗਿ ਸਮਾਵਉ ॥
ਦੂਖੁ ਨ ਦੇਖੀ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥
ਪਤਿਤ ਪੁਨੀਤ ਕਰਤਾ ਪੁਰਖੁ ਨਾਨਕ ਸੁਣਾਵਉ ॥
(ਵਾਰ ਗਉੜੀ ਮ: ੫, ਪੰਨਾ 322)

55. ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥

(ਵਾਰ ਮਾਰੂ ਮ: ੫, ਪੰਨਾ 1102)

56. ਕਾਲੁ ਅਕਾਲੁ ਖਸਮ ਕਾ ਕੀਨ੍ ਇਹੁ ਪਰਪੰਚੁ ਬਧਾਵਨੁ॥
ਕਹਿ ਕਬੀਰ ਤੇ ਅੰਤੇ ਮੁਕਤੇ ਜਿਨ੍ ਹਿਰਦੈ ਰਾਮ ਰਸਾਇਨੁ॥

(ਮਾਰੂ ਕਬੀਰ, ਪੰਨਾ 1104)